

fathers have told us. We have seen it with our own eyes, we have heard it with our own ears, we have felt it in our own souls. Yea, some favoured spots are still enjoying the genial drappings—some favoured ministries are still accompanied by the power and demonstration of the Holy Ghost. Let the memory of the past six years be an incentive to greater earnestness. Let it be our great argument in pleading with God. "Wilt thou not revive us again?" Thou hast done it before—do it again. We did not value, improve, and hold fast—the grace as we ought; but Thou wilt not upbraid us when we cry, "Restore unto us the joy of thy salvation, and uphold us with thy free spirit; and then we shall teach transgressors thy way, and sinners shall be converted unto thee." Let us, with humble, contrite hearts, take hold of the Lord, and say, "Do good in thy good pleasure unto Zion, build thou the walls of Jerusalem." No prayer is more pleasing to the Lord than this. He who said to the leper, "I will, be thou clean," will say to us, "Have life, and have it more abundantly."—*Revival.*

Original. MISSION JOURNAL.

Dear Bro. Litch.—The last month's labor with us has been the most arduous and wearing of any since we entered this field. Since the day our house was destroyed we have been constantly at work to obtain another. The steps we have taken, the measures and means we have conceived, planned and tried, would surprise you, I think, if they were told. Day after day, through all these weeks of heat and dust we have travelled up and down, over and beyond, here and there, through town and city, seeking for sympathy, means and help with which to enable us to commence again and go on with our work. In our search for help we have visited everybody, high and low, rich and poor, whom we have thought might in the least aid us. We have called upon nearly every military officer in this department, from Major-General Thomas down to the last quarter-master. We have traced "red tape" through its labyrinthine windings, until we considered ourselves quite expert in threading its mazy avenues. We have left no stone unturned under which we thought there might be found the least grain to add to the means necessary to enable us to go on in our work. The amount of effort we have here put forth to obtain a house for these poor people to come to and be instructed, would, if made at the North by each friend of the Mission, secure all that the Mission here requires, including a dwelling house for the missionaries, and land upon which to place it. I say this not boastfully, nor to censure our dear friends who have sent us here, but to show how hard we have worked to maintain our position and the continuance of this great and good work of the Mission. It has been a labor of both mind and body, constant and wearying. The moment we saw our house in ashes, we reflected that no other could be obtained, in which to teach these poor children or preach the words of life. What were we to do? Then came the labor of mind; the deciding upon the course to be pursued; the forming of plans, devising means and measures; suggesting this thing, that and the other; weighing possibilities; calculating our resources and the resources of the people; the cost of building; how to obtain land whereon to rest the tabernacle of education and the worship of God. All these things and many more to be taken into consideration before we could take one step forward in proof of the correctness of our calculations. This, too, in the midst of a few poor friends and many rich enemies. We did not forget that God was on our side, but the question was, what did he want us to do? Certainly it was not to sit down, fold our hands, and wait for him to send us the means to go on. It was certainly our duty to seek if we would find. So we went here, then there; did this, then that; failed here, failed there; prayed on, planned on, sought on, toiled on, hoped on, and still went on. Sometimes the heavy clouds would lift and let us see a bright horizon, then all would close down again. Day after day, in the shadow of uncertainty, we walked. The night was as the morning—no sky to be seen—no stars on either hand or above. Then again we seemed to behold an opening through to the blue sky beyond, but as we rejoiced and looked to see it increase and the sunshine appear, lo! it grew less, and closed, making our pathway darker than before.

Many a night have we returned home after a long day's travels through the heat and dust, with all our bright hopes and anticipations of the morning crushed and clouded by disappointment. The castles reared in the early dawn faded away in the light of the midday, and ere the twilight of the evening came, not a vestige of them remained. We came home to plan again, and wait for another day.

Thus for two weeks, day after day, did we go without gaining a single fact in relation to our future work here—without obtaining any assurance that we were to have another house—always hoping, praying, yet not knowing if our hopes and prayers would be realized. At length the way began to open up, the barriers to be removed one after another, until now our assurance of a house and the continuance of our work here is without a reasonable doubt.

Truly the Lord has tried our faith. We have not walked by sight here. Never did I see so short a distance before me; never did I walk so softly in the presence of God. What shall I do? Which way shall I go? were the oft-repeated inquiries. And then the prayer:

"Guide me, O thou great Jehovah,
Pilgrim through this barren land;
I am weak, but thou art mighty,
Hold me with thy powerful hand."

themselves, but wish, as they express it, that "everybody's else children may go to school." The interest in the school on every hand is much greater than when we began last February. Parents who then seemed indifferent are now anxious to have their children attend school and learn. The people generally begin to appreciate an education. Many see the need of it who while in slavery did not feel the lack of it. Now that they are free, and are to hew their own way through the world, they want all the advantages of the whites, by whose side they are to run the race for life. The older ones feel that it is now too late for them to learn much, but their children, they say, must have an education to some extent. And then, too, the children who at first did not comprehend the value of learning to read, &c., now begin to see the importance of an education, and are very anxious to learn still more. There is no lack of interest here in regard to the school, and we lament deeply this breaking up, right in the midst of our most successful labors. My time here, being short, seems almost lost, and yet this interruption in our legitimate work has thrown upon us all the greatest amount of labor. But as you write in your letter to brother Canfield, that "great good will come from this seeming evil," so I believe, God will be glorified for the "wrath of men shall be made to praise him."

The work of grace still goes on among the people, although since we were deprived of a house of worship, and the excitement consequent upon its being destroyed has existed, the religious interest has not been as great as before. It is, however, increasing, and every week we are made to rejoice by the turning of some souls to the Lord. The fruit of our labor here is truly apparent, and in the day of Christ we hope it will be seen that many will be saved through the establishment of this Mission. God grant that its friends who have given so freely to sustain it may rejoice through all eternity with us in the salvation of many who will go from here into the kingdom of Christ. May we all meet there. Yours truly, in hope of eternal life.

I. I. LESLIE.

FACTS AND OPINIONS RELATIVE TO THE THEATRE.

"He probably is not aware of the fact that a large majority of all the Christians and Christian ministers in the world dissent from him in his condemnation of the theatre, and that those who hold it to be a sin to patronize the drama, constitute but a small portion of Christendom."—*Springfield Republican.*

The historian Rollin places the following title over one section of his history:

"Fondness for Theatrical Representation one of the principal causes of the Decline, Degeneracy, and Corruption of the Athenian State." What follows under this head will sustain the propriety of this caption.

The primitive church refused the right of baptism to all persons who allowed themselves to have any connection with the theatre, and a historian by no means partial to Christianity remarks, that in the early church "The Christian with pious horror, avoided the abomination of the circus or theater." Doubtless the reason of this "pious horror" may be found in what he states afterward. "Their serious, sequestered life, averse to the gay luxury of the age, inured them to chastity, temperance, economy, and all the sober and domestic virtues."

John Wesley termed the "Theater the sink of all profaneness and debauchery," and when an effort was being made in Bristol to erect a "play-house," he addressed a letter to the Mayor of the city, urging him to oppose the plan, and offering as his reasons that "Most stage entertainments naturally tend to efface all traces of piety and seriousness out of the minds of men" that they give a "wrong turn to youth especially, gay, trifling, and directly opposite to the spirit of industry and close application to business;" and that "drinking and debauchery of every kind are constant attendants on these entertainments."

Sir Walter Scott remarks "Unless in the case of strong attraction upon the stage depraved women and their admirers usually form the principal part of the audience."

Sir John Hawkins calls a "play-house and the regions about it, the very hot-bed of vice."

Bishop Collier declared that "nothing had done more to corrupt the age (in which he lived) than stage-poets and the play-house."

The colony of Massachusetts enacted a statute prohibiting theatrical entertainments within its limits, and when the colony became a state the law was re-enacted. During that time John Hancock was Governor, a small theatre was built at Boston disguised as an "Exhibition Room." The Governor thought the matter deserved his attention, and he addressed the Legislature upon the subject in these words:

"A number of aliens and foreigners have lately entered the state, and in the metropolis of the government, under advertisements insulting to the habits and education of the citizens, have been pleased to invite them, to exhibit before such as attend, stage-plays, interludes and theatrical entertainments, under the style and application of 'moral lectures,' and he discriminates the affair as 'a most open breach of the law, and a most contemptuous insult to the power of the government.'"

The Congress of the United States, which assembled soon after the Declaration of Independence, passed the following preamble and resolution: "Resolved, That it be and hereby is earnestly recommended to the several states, to take the most effectual measure for the encouragement thereof; and for the suppression of theatrical entertainments, horse-racing, and such other diversions as are productive of idleness, dissipation and a general depravity of principles and manners."

Several of the states did take measures to suppress all theatrical entertainments, and South Carolina (let the editor of the *Springfield Republican* reverse her transcendent virtues) was the first to repeal her law upon the subject.

In speaking of the "numerous incentives to vice" which men meet in cities, Rev. J. Angell James says, "At the head of all these must be placed the Theatre." "Nothing too strong, or too bad, can be said of the injurious tendency of the stage." "It is emphatically, and by way of eminence, the broad road and wide gate that leadeth to destruction." "It is bad sentiments, borrowing every possible aid to render it still worse, it is the school for intrigue, amours and licentiousness." He says, "It generates a feverish imagination and destroys a right balance of character, kindles low and base appetites, leads to drunkenness and debauchery, hardens the heart against religion, and a cloud of witnesses can and do depose that of all the avenues to destruction, not one is more seductive or more direct than the theatre."

Rev. Henry Ward Beecher observes: "It is notorious that the theatre is the door to all the sins of iniquity." "Half the victims of the gallows and of the penitentiary will tell you that these schools for morals were to them the gate of debauchery, the porch of pollution. There one learns how pleasant a thing vice is, amours are consecrated; licentiousness is prospered; and the young come away alive to the glorious liberty of conquest and lust." "He may sit down among thieves, blood-loving scoundrels, swindlers, broken-down men of pleasure—the coarse, the vulgar, the debauched, the inhuman, the infernal."

"Let the virtuous young scholar go to the gallery, and learn there decency, modesty and refinement, among the quarrelling, mingling, brutal woman of the brothel," &c.

Similar quotations might be multiplied to almost any extent, from such men as Chalmers, Newton, Dymond, Barnes, Finney, Nahan, &c. These show that "a Rochester clergyman" has made himself in no way conspicuous by this sort of denunciation, that he has only fallen far behind these representative men in the degree of severity with which he has condemned the theatre. And that such men and such sentiments represents a "narrow-minded and bigoted" faction of "Christians and Christian ministers," is an insinuation over which we hope the author will have grace to blush.—*Christian Messenger.*

TRUE COMMUNION.

Communion with Christ consists not in exalted feelings and raptures only, not in unusual experiences of transport and delight, but in simpler and, so to speak, more ordinary exercises; and the evidences of communion are as palpable and convincing, when presented in these simple and regular methods, as in the extraordinary and more exciting interviews.

We have communion with Christ when we live in obedience to his will; when the heart is subordinated to him; when our chief desire and prayer is, "Lord, what wouldst Thou have me to do?" when every act bears the stamp of duty to him; and when all our thoughts and desires are in accordance with his. It is a sure proof of fellowship with Christ, if we love what he loves; if we are deeply interested in what interests him; if our affections take hold upon objects which occupy his heart, and we turn with distaste from all that is offensive to him; if we go to him freely with our trials and sorrows, with all our hopes and joys; if we find in serving him an employment that engages all our powers, and a reward that is beyond any temporary or temporal compensation.

We may know that we have communion with Christ, if we love his people, and hail every member of the body of Christ as a friend, because of his relationship to the Saviour; if we yearn for the salvation of our fellow-men, and imitate the Redeemer's acts of unselfish devotion to the temporal and eternal interests of mankind. We may know that we have this fellowship when prayer is a pleasure often sought, long continued, inspiring hope, ministering strength, and really bringing us near to our Lord. We may know that we have communion with Christ, when the words of his gospel meet our necessities, and soothe our sorrows, and direct our courses in life; when his precepts are agreeable to our desires and harmonize with our wishes, and suggest our acts, and coincide with our experience. We may know that we have fellowship with Christ when he appears to us as preeminently lovely; when his fellowship is coveted; when we mourn any cause of estrangement from him; and when it pains us to see his cause dishonored, his church enfeebled, or his love despised.

Such evidences of love and fellowship are better than all the excitements of an extraordinary experience, for they prove that Christ is with us at all times; that he lives and reigns in us; that he is not an occasional visitor whose unexpected presence causes much stir and interest while he is with us, yet, leaves no abiding impression in our hearts, but a guest ever welcome, always at home with us, and whose constant blessing is as pleasant and beneficial as sunlight or pure air. Such communion all true Christians ought to have with their Saviour. Such communion would make life one continued act of devotion, and give on earth sweet foretastes of heaven.—*New York Observer.*

TEMPERATION.

"Such is the nature of temptation, that unless it is instantly and constantly resisted, injury will result to us in our moral or physical nature. To tamper with sin is to fall. It will not do to say, only this one time will I step aside from the right way; if we do, the inclination to repeat the same wrong is two-fold greater than before. Hence we must resist the first solicitations to sin with our best endeavors, and say with resolute decision, 'Get thee behind me Satan.' For the first yielding to sin is generally the leader to other sins. The first oath to the swear, the first drink to the drunkard, the first theft to the thief are precisely as the first giving way to a temptation to do any other wrong. Sin grows, and it is of wonderfully quick growth; the poisonous inhalation from it soon contaminating and destroying others. Sin, like misery, loves company, and such as have been lured into sin, soon lead others away from the path of virtue."

It is requisite, then, that the moral and religious man stands firmly on a principle—on a determination to do right, even though he might seem to gain a present temporal advantage through the wrong; for be assured, that no permanent prosperity will ever come from misdeeds.

To resist temptation is the duty of every Christian; without doing so, he will be a failure and a stain on the cause of Christ. The difficulties in resisting the inclination to sin are great if a man depends on his own strength—and just at this point so many fall; but if he puts his trust in Christ, and tries the infallible power of watchfulness and prayer, he will be able to stand firm and true to himself and the cause he has espoused, though earth and hell oppose him. Every man has temptations however good he may be, for the devil does not show any special favors in this direction. And if we could see and know the hearts of men as God sees and knows them, and as every man knows himself, then would we learn in sad reality the deep meaning of the prayer, "Lead us not into temptation."

Young converts are prone to talk of their trials and temptations, and they ought to have the kindest and largest sympathy of older Christians; but let them hope for a respite from the enemy of souls as they grow in years. Let them try to find out and thwart the devil's machinations, for in a long life of Christian warfare they will only learn the great inventive capacity of Satan, his untiring perseverance in attempting to mislead, the multifarious plans he adopts to destroy souls. For the experience of every Christian has been, that as he grew in years, and in Christian strength, so also were the assaults of temptation more determined and the trials of faith more sharp. And if there is a weak direction, a former besetting sin that may have been conquered for years, and is almost forgotten, there is where the devil will make his attack at some unguarded moment. And many Christians, old and young, have fallen from grace in this way. O, for more watchfulness and prayerfulness, and deeper work of grace in our hearts.—*Church Advocate.*

The Advent Herald.

TUESDAY, AUGUST 22, 1865.

JOSIAH LITCH, EDITOR.

THE MILLENNIUM—LITERAL VIEW.

Continued.

There is nothing so repulsive to our natural instincts as death. There are few people who do not feel a cold shudder creeping through and through them whenever they realize the thought that they must die, and have the coffin-lid screwed down upon their foreheads, and be covered up with clouds in the damp dark ground. But the hope of the resurrection of the just throws a radiance round the death-bed and the grave, and helps to reconcile us to the mysterious change. To a good man, the sepulchre is but the gateway to a better world; the resting-place for the wasted and weary body previous to going forth into the bliss and honors of a divine and eternal kingdom. Its shades are but a quiet night anterior to an everlasting day. Death is but a sleep, which presupposes a future awakening. "An eternal sleep" is a contradiction in terms,—a miserable solecism,—a mode of speech the very phraseology of which brands the atheistic invention with absurdity. Sleep is but the temporary suspension of animation for the purpose of refreshment and invigoration. It is always succeeded by a waking. And such is death to the Christian. Jesus has transmuted it into a refreshing sleep, from which we shall early arise, in renewed strength and glory, for the scenes and employments of a day which shall have no night. The New Testament nearly always speaks of the departure of the believing as a sleep. Jesus said, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." "The saints which sleep," is familiar phraseology to the reader of the Scriptures. "David, after he had served his own generation, fell on sleep." As the first martyr died, Luke said he "fell asleep." Paul comforted the mourning Thessalonians, by assuring them that their pious dead "are asleep,"—only "asleep,"—to be waked to life again when Jesus comes. And so all the saints that have departed this life are said to "sleep in Jesus."

Yes, Christian parent, that child which so suddenly sickened, withered and faded in your arms, and which with so much sadness you yielded to the cold dark grave, is not lost and gone eternally. It only sleeps—sweetly sleeps—in the arms of its Maker. You buried it; but you buried it looking for the resurrection of the last day, when it shall awake to be yours forever. Weep not, O daughter, as if that "sainted mother" whom you last saw dressed for the tomb shall never look upon you again with her wonted love and tenderness. She is thy mother still. She is not dead but sleepeth. She will awake again and take you to her heart as fondly as ever. Sorrow not as they that have no hope, O stricken one, mourning over a husband's grave. He has only laid him down to rest in soft slumber. God's eye is on that prostrate buried form. And when thy loved one's Saviour comes he will shake off his sepulchral covering, and be thy constant friend as in the days gone by.

"Soon shall we meet again,
Meet 'er to sever;
Soon will peace wreath her chain
Round you forever."

And what a reunion of hearts and exchange of happy greetings shall crown and crowd that day! What glorious meetings and triumphs will then be celebrated! What devout and anxious hopes shall then be consummated! Then shall Jesus say, "Awake and sing, ye that dwell in the dust; and they shall obey his call, and rise to praise him forever. Then will the once-afflicted saints of every age and clime 'stand dressed in robes of everlasting wear.' Then shall those who denied themselves and took up the cross receive their crowns. Then shall the wisdom of their 'respect unto the recom-

pense of the reward' be vindicated forever! Then shall God glorify his Son by transforming millions into his glorious image. And 'then shall be brought to pass the saying that is written, *Death is swallowed up in victory.*'"

Earth, my brethren, has been the theatre of some glorious victories, the fame of which has filled the world and echoed along the corridors of ages. But never has earth beheld such a triumph as that which shall be realized at the resurrection of the just. Then shall be enacted another genesis, more glorious than the first. Then shall be performed another exodus, more illustrious than that which Moses led. Then shall truth triumph over error, and faith over unbelief, humility over pride, life over death, and immortality over the grave. Then shall the cross give way to the crown, and corruption to glory; and from the mould and ashes of every Christian's tomb shall come forth an undying form, radiant with the transforming touch of Deity,—a dear-bought but sublime and imperishable monument to the resurrection and the life. The graves of the patriarchs shall open. The scattered dust and ashes of prophets, apostles and martyrs shall be gathered. Unknown saints of God that have died in garrets, and cellars, and barns, and dungeons,—and lowly and despised poor in Christ, who sleep in potter's fields,—shall spring forth from their unnoticed graves in sublimer glory than ever adorned the illustrious Solomon. Precious innocents, whose names were never heard, and lamented children, that moulder in their little tombs, and pious afflicted ones, who spent their days in pain excluded from the gay world,—all, all shall then forsake their resting-places, and shine as the stars forever and ever. Then shall all the people of God of all lands and ages, mysteriously united in one gracious brotherhood of faith, join in one great congregation, celebrating with untold joy the sublime epiphany of their redeeming Lord, and with their million tongues in heavenly concord singing the triumphs of that salvation for which they lived, and hoped, and died.

"Oh, scenes surpassing fable, and yet true!
Scenes of accomplished bliss! which, who can see,
Though but in distant prospect, and not feel
His soul refreshed with foretastes of the joy?"

Nor are the saints that have died to be the only participants in the happy victory. All the holy who live in the flesh when the blessed Saviour comes shall be copartners in the glory. And what will add to the rejoicing of this particular class is, that they will never die at all. They shall not even sleep with their fathers. "Behold I shew you a mystery," says Paul. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." "The dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them." And what a thought is this, that there perhaps are some listening to me now who shall never know by experience what death is! Those of Christ's people who are living when he comes shall of a sudden feel the thrill of immortality careering through them, and find themselves transported to join the children of the resurrection. Not one of them that truly believe in Jesus shall be left behind. The humblest and obscurest, the lowest with the highest, all shall be taken together. For "he shall send forth his angels, with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." And they shall live and reign with Christ the thousand years. "And so shall we ever be with the Lord. And thenceforward forever shall this song be sung—

"Behold, the tabernacle of God is with men,
And he will dwell with them,
And they shall be his people,
And God himself shall be with them,
And be their God.
And God shall wipe away all tears from their eyes;
And there shall be no more death,
Neither sorrow, nor crying,
Neither shall there be any more pain:
For the former things are passed away."

Verily, "blessed and happy is he that hath part in the first resurrection!" Was there ever conceived such a system of grace and glory as that which constitutes the gospel of Jesus? How precious are its promises! How transporting are its hopes! How it meets the vast desires of humanity, and pours consolation into the hearts of the children of sorrow! What is there to compare with it? Atheism, with its eternal sleep, may stupefy the soul, and render it somewhat callous to the woes of life. But how sad and cheerless is the epitaph which it writes on the tomb! Heathen philosophy, with its transmutations and feeble guesses, may excite some dull and low concern for futurity; but how gloomy is the destiny which it sets before man! It is only Christianity, with its resurrection and another life, that can at all rouse man into a proper consciousness of his dignity, or satisfy the lofty and mighty aspirations that well up from his heart. This is our glorious hope, the price of which cannot be equalled with gold.

And how devoutly thankful should we then be for what God has done for us and proposed concerning us! How should our hearts soften at the contemplations before us, and swell with emotions of love towards so great a Benefactor! How should we be concerned to find out the will of such a friend, and seek to approve ourselves unto him! How cheerfully should we hail him as the chief among ten thousand, and the one altogether lovely! How gladly should we set ourselves to do his gracious commands, and to keep his loving counsels! In him is our strength, our hope, and our joy. He is not ashamed to be our God, and surely we should not be ashamed to be his people, "looking for that blessed hope, even the glorious appearing of the Great God, our Saviour Jesus Christ." Let us, then, give ourselves to him, body and soul, as a living sacrifice, which is our reasonable service. Let us fully identify ourselves with Jesus, knowing that "when he shall appear, we shall be like him, for we shall see him as he is." And, especially, let us not forget that "every man that hath this hope in him purifieth himself, even as the Saviour is pure." He hath prepared for us a city; but "there shall in no wise enter

into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie." It is only "the holy" who shall have a part in the first resurrection. "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." It is only "unto them that look for him" that "he shall appear the second time unto salvation."

My dear friends, let me then ask each of you individually whether you are a Christian. Have you joined yourself to the company of those who are seeking for a part in the first resurrection? Are you looking for the coming of Jesus, and diligently engaged "that you may be found of him in peace, without spot, and blameless?" Do you hunger and thirst after righteousness, mourning over your sins, and meekly yielding to the word and will of the blessed Saviour? Are you seeking to lay up treasures in heaven, where moths corrupt not, and thieves come not to steal? Are you looking at these great things not seen yet, but which are soon to be revealed to the everlasting joy of the faithful? Oh, think it not a bitter thing to be a Christian, or that I am interfering, with your comfort when I urge you to be pious and good. It is your sublimest pleasure that you may escape ruin and be a partaker of joy, peace, and glory everlasting. You cannot be at peace whilst unconquered to God. It is only by becoming holy that you shall cease from being miserable. Come, then, to Jesus, who invites and entreats you to come, and find rest for your souls. Come, come; and he who laid down his life for you, will not deny you a hearty welcome. Come, and share in that blessed inheritance which is the joy of angels and of Christ. Put it not off for a single day longer. Let your penitential prayer at once go up, "God, be merciful to me a sinner!" And may the Lord help you, and guide you, and bring us all to be of that happy number who attain unto the resurrection of the just!

PROPRIETOR AND SOVEREIGN.

The promise of God on the suspension of the royal prerogatives of David's house as in the former chapter, was that he would "abase him that is high," the King of Judah, the ruler of his people, "and exalt him that is low," the Gentile ruler. Accordingly, Nebuchadnezzar, the King of Babylon, was raised up to the headship of the nations, and the King of Judah required to put his neck under the yoke of the King of Babylon.

CHARTER OF GENTILE EMPIRE.

In the 27th chapter of Jeremiah, we have a system of divine diplomacy, carried on through the regular channels of diplomacy, the ambassadors of the nations who were sent by the various kings to the court of Zedekiah.

The prophet was directed to make bonds and yokes, and put them on his neck, and go to court with them, and to send them to the kings there represented, by the hand of the several ambassadors.

"And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyros, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah. And command them to say unto their masters, Thus saith the Lord of hosts, the God of Israel; Thus saile ye unto your masters: I have made the earth, the man and the beast that are upon the ground, by my great power and by my out-stretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come, and then many nations and great kings shall serve themselves of him. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand. I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live." Jer. 27: 3-8, 12.

No act of legislation, or act of incorporation was ever more distinct in its utterances of corporate powers than this. And these powers Nebuchadnezzar exercised. All the nations who when summoned to surrender to his authority refused, fell by his hand. Zedekiah refused to submit, and fell. His children were slain before his eyes; and then his eyes were put out, and he was bound in chains and carried to Babylon. Thus terminated the reign of David's family, till, according to Gabriel's announcement, Luke 1: 32, Jesus shall appear, and the "Lord God shall give unto him the throne of his father David." We should never forget that David's royalty is only suspended, not abrogated.

THE SUCCESSION OF EMPIRES.
The period given for Nebuchadnezzar's dynasty, was seventy years, or three generations: "Nebuchadnezzar, his son, and his son's son." Jer. 25th and 27th chapters. But what should come after their times expired, this chapter did not say. But the God of heaven who revealeth secrets, showed that monarch the succession to endless ages. In the second chapter of Daniel, we have the history of that dream with its interpretation by Daniel. In the second year of Nebuchadnezzar as he lay down to rest, his thoughts ran on this very subject, the future succession of dominion. "Thy thoughts came into thy mind upon thy bed," said Daniel, "What should come to pass hereafter; and he that revealeth secrets, maketh known to thee what shall come to pass."

THE IMAGE.
The dream presented a great image, its head of gold, its breast and arms of silver, its belly and thighs of brass, its legs of iron,

its feet and toes were part of iron and part of clay. A stone was cut out without hands, which smote the image on his feet, that were iron and clay, and brake them in pieces, and ground them to powder. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together and became as the chaff of the summer threshing floor, and the wind carried them away, and no place was found for them. And the stone which smote the image, became a great mountain and filled the whole earth."

This impressive dream, the particulars of which, the king on awaking, had forgotten, the prophet Daniel was taught in a dream in answer to prayer, and related to the king, and then interpreted it to him, as follows:

"The God of heaven hath given thee a kingdom, power and strength and glory; and whosoever the children of men dwell, the beasts of the field, or the fowls of heaven, he hath given into thy hand, and hath made thee ruler over them all. Thion art—

THIS HEAD OF GOLD,
AFTER THESE THINGS SHALL ARISE ANOTHER
KINGDOM INFERIOR TO THEE.

AND ANOTHER,
THIRD KINGDOM OF BRASS,

And the
FOURTH KINGDOM
shall be strong
AS IRON.

The succession of empires from Nebuchadnezzar till now, is so obvious to all who have the least smattering of historical knowledge, that they scarcely need be named. Media followed Babylon, Grecia, under Alexander the Great, came next, and Rome under the Caesars, followed the Grecians.

The iron and clay mixed in the feet and toes, symbolize a division of the empire; and finally a mingling of the Romans among the seed of men; but they should no more blend, than will iron and clay, so as to become one with the people among whom they dwell.

Is not this the present condition of the world? Are not the Romans mixed with all nations, blending with none? Is not this the last feature of the great image prior to its overthrow or destruction by the stone.

These successive empires God has chartered to rule the world during the interregnum of David's house; and they have well nigh fulfilled their destiny and run their course.

WHAT SHALL SUCCEED THEM?

The prophet answers: "And in the days of these kings the God of heaven shall set up a kingdom which shall never be destroyed. The kingdom shall not be left to other people: but it shall break in pieces and consume all these kingdoms, and it shall stand forever." To endless ages, then, the God of heaven has ordained the succession of dominion.

A favorite opinion of the present day is, that the church established at the first advent of Christ, is the kingdom here predicted. But to this we object. 1st, that the kingdom of the God of heaven is on its advent to smite and brake in pieces the image. It is first to smite the image on his feet that were of iron and clay. But the feet and toes are the last extremity of the image, and did not exist at all, till hundreds of years after the organization of the Christian Church. The feet then, still being in existence, and no rival to them being in the field, it follows that the kingdom of God is still in the future, but not far distant.

The claim of some that the American government is the kingdom which the God of heaven set up, is thus answered.

1. It is not a kingdom, but a republic.
2. It proclaims: We, the people, do ordain and establish this constitution; and it does not even recognize God.
3. It must pass away at the day of judgment; but the kingdom of the God of heaven shall never be destroyed.
4. At the day of judgment, Rev. 11: 15, the kingdoms of this world shall become, and be proclaimed the kingdoms of our Lord and his Christ, and he shall reign forever and ever.

THE TIMES OF OUR SAVIOUR.

JEWISH FAITH.

There is one point of Scripture teaching on which there seems among all classes of theologians to be perfect unanimity of opinion; and that is, as to the understanding of the Jews of the days of Christ of the phrase, "Kingdom of God" and "Kingdom of heaven." They all believed that it meant the personal coming of the Messiah of the seed of David, as their King, to reign forever on David's throne, and to stand upon all their ruins.

"Where is he that is born King of the Jews?" asked the wise men. "Where shall Christ be born?" inquired Herod. "In Bethlehem of Judah," answered the chief priests and elders of the people. "What think ye of Christ? whose son is he?" our Saviour asked the Pharisees. "He is the son of David," they replied. "So also, when Jesus said, John 12th chapter, 'And I, if I be lifted up, will draw all men unto me.' The Jews replied, 'We have heard out of the law that Christ abides forever.' And how sayest thou the Son of man must be lifted up?" "Hath not the Scripture said that Christ cometh of the seed of David; and out of the town of Bethlehem where David was?" These and many more passages establish the Jewish belief of the Messiah at that period.

THE FAITH OF THE DISCIPLES.

That the disciples of Christ held the same views, is as generally conceded, as that the Jews in general held it. "Rabbi, thou art the Son of God; thou art the King of Israel," said Nathaniel, when introduced to Jesus. So the mother of Zebedee's children and also her sons, James and John, held the same faith, when they came and asked to sit one on Christ's "Right hand, and one on his left, in his kingdom." And the other disciples evidently shared their

faith possessed their minds. "Lord, wilt thou at this time restore again the kingdom of Israel?" Jesus did not attempt to correct the impression, but said, "It is not for you to know the times or the season which the Father hath put in his own power." Thus he left the question in their minds when he departed into heaven.

Had all these been in error, how is it that he did not in some way, or at some period of his ministry, take occasion to correct them?

CHRIST'S OWN ACTION AND TEACHINGS.
When asked by the Pharisees, Luke 17th, "When the kingdom of God should come?" he answered them and said, "The kingdom of God cometh not with observation, neither shall they see it, lo, here, or lo, there, for behold the kingdom of God is within reach of you." This rendering is one of the uses of the proposition as given in Pickering's Greek Lexicon, and is the nearest to the circumstances then existing. The Pharisees, as we have already seen, believed that the kingdom of God meant the visible and personal appearance of the Messiah to restore and reign on the throne of David. And when they asked this question, that was the idea they had in their minds. This is conceded on all hands. Did Christ answer them intelligently? If he did, he did not mean, "You have the kingdom of God in your hearts, for they had no such thought. But in answering 'The kingdom of God is within reach of you,' they understood the Messiah is close to us, and his kingdom ready to be revealed, as it was in fact. For it was only a few days after that he made his public and

ROYAL ENTRY INTO JERUSALEM.

Obtaining an ass and a colt the foal of an ass, his disciples made a platform seat on the two beasts, by putting on them their clothes, and sat him thereon, and went before and followed after, shouting, "Hosannah to the Son of David," "blessed be the King of Israel, which cometh in the name of the Lord." Thus was fulfilled the prediction, Zech. 9: 9. This was Christ's first royal advent. The Pharisees said to him, "Master, rebuke thy disciples." This was a favorable time for him to correct the belief which he knew they entertained, if it was wrong. But instead of doing so he justified the proceeding, and said, "I tell you if these should hold their peace the stones would immediately cry out. The whole transaction shows that he did come personally and visibly as a king, —the King of Israel, and fulfilled what John himself, his twelve and seventy preached, saying, 'The kingdom of heaven is at hand.'"

How strange that the people of this generation should be so much wiser in respect to the meaning of "the kingdom of heaven" than all those who heard Christ preach through his whole ministry, and even all those who took part in that ministry under his immediate instructions? Is it not most incredible that the twelve and seventy preached for years, "The kingdom of heaven is at hand," and did not know what they were preaching? It cannot be. If they preached what they understood to be the truth, and their hearers all understood them as they did on this subject, were they not the "blind leading the blind" if it was all an error? It cannot be that Christ preached for so many years on this subject, and that even his disciples did not understand at all what he meant. And if they did understand and preached accordingly, then the "kingdom of heaven" signifies the personal and visible appearing and reign of the Messiah on earth. And when the prophet Daniel says, "In the days of these kings, the God of heaven shall set up a kingdom," he meant that the God of heaven will give dominion to the Messiah, and he shall reign forever, even forever and ever.

The whole theory that "the kingdom of heaven" means the Church, the gospel dispensation, the grace of God in the heart, and the kingdom of glory in heaven, grows out of this misconception of what those who proclaimed "The kingdom of heaven at hand," in the days of Christ, meant.

If the fact of two royal advents of the Messiah, one to the Jews as their King, riding on an ass, and a colt, the foal of an ass; and the other to the whole world, as foretold by Dan. 7: 13, 14, were observed; and that one was fulfilled six days before the Passover at which he was crucified, and that the other will be fulfilled when he comes in the clouds of heaven, there would not be so much blundering on this subject. But rejecting this fact, it is impossible to understand the gospel, and harmonize its teachings on this subject. But with it all that is said of the kingdom of heaven is plain. The first was conditional to the Jews if they would receive it; the second is unconditional to the whole world, and the saints shall take and possess the kingdom.

THE PREVALENCE OF CRIME.

The record of crime during the past few months is fearful indeed. No one can read carefully the weekly chronicle of crime of every grade, without feeling sick at heart, if there remains any regard for virtue and morality. Murders, of the most brutal and revolting character; licentiousness and profligacy, the most dissolute and shameless; robberies, forgeries and defalcations the most daring and alarming; together with profanity, drunkenness and debauchery, mark the age in which we live, considering the increased facilities for improvement and knowledge, as among the darkest of modern history, and reminds one of the significant words of the Apostle—"Wicked men and seducers shall wax worse and worse"—having reference to the last days. There is a striking resemblance to the days before the flood, when "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

This state of things might have been expected. It is but the legitimate result, so far as our own nation is concerned, of causes brought to bear upon us the past four years.

War is now what history shows it to have been in the past, demoralizing in its effect; a thing to be dreaded by all lovers of truth and morality, not more for the physical suf-

ferings, the social and domestic bereavements, the financial and business derangements, consequent upon a state of active hostility, than for the moral apostasy and corruption, the subservience of reason and conscience to the dominion of passion and appetite, which is the inevitable result.

We might refer to another cause, much to be deplored, which has gone far toward bringing about the present state of things. In the excitement and haste of war, the Church—so fitly denominated "The light of the world," "The salt of the earth," and so eminently calculated to exercise a restraining and purifying influence upon the passions of men and morals of society—has allowed its attention to be diverted from its distinctive and high calling.

Ambition and selfishness have to a great extent taken the place of reliance upon God and Christian philanthropy. The result is before us. And it becomes our duty, as Christians, to ascertain and apply the remedy as far as lies in our power. It is useless to sit idly down and mourn over the evils of these times; let us rather make an effort to counteract them, by a judicious application of the means God has placed in our hands. United, earnest and persistent effort will accomplish very much in this direction, while to stand in the background and murmur at the want of activity in others, will only help to make the matter worse. Let us forget "The things which are behind, and press toward the mark, for the prize of the high calling of God which is in Christ Jesus."

H. C.

News of the Week.

TERRIBLE ACCIDENT ON THE HOUSATONIC RAILROAD.

Bridgeport, Conn., Aug. 14. An extra freight train was sent up to the Housatonic Railroad this morning. By an accident to the cylinder of the engine, the freight train was stopped on the track near the paper mill at Trumbull, about three miles from this city. A flag was sent back on the track by the conductor of the freight train to warn the passenger train of the danger. When the latter train came up, it hitched on to the freight train and was slowly drawing it back to Bridgeport at the rate of about eight miles an hour. When near the Peymonock Mills, the train was met by a new locomotive coming up the track on a trial trip. At a curve in the road the new engine came suddenly in collision with the train backing down. Several of the cars were entirely demolished, the engine going literally through the rear passenger car. Six persons, three of them ladies, were instantly killed, and twenty were severely wounded. Very many were scalded by the steam issuing from the locomotive boiler.

TRIAL OF THE ANDERSONVILLE PRISON-KEEPER.—New York, Aug. 15.—The Times Washington dispatch says Wirtz, the Andersonville prison-keeper, is to be put on trial to-day. The charges against him are for wilful maltreatment of prisoners, injuring their health, destroying their lives, refusing proper shelter and necessary food, stealing their blankets and camp equipments, ordering rebel soldiers to kill them without cause, and causing them to be hunted and killed by blood hounds.

Much surprise is entertained at the fact that Hon. Alfred Ely, of New York, who was a prisoner in Richmond a long time, will appear as a witness for Wirtz.

CHOLERA IN EGYPT.—The Trieste papers publish advices from Alexandria, stating that there were two hundred and fourteen cases of cholera in one day, and at Cairo seventy cases. The epidemic was considered to be assuming a less alarming character.

Above seven hundred carcasses of cattle are said to be lying in the Nile Canal alone, and the water from this source supplies the inhabitants. A letter from Alexandria on the 19th instant says: "The measures taken by the government have proved entirely useless to meet the extent of evil, the first case of which was observed here on the 10th or 11th ult. The disease prevailed first in the north-west suburbs, near the railway station, which are inhabited by some twenty thousand Arabs and Greeks."

THE MERRIMAC.—The herculean task of raising the rebel iron clad Merrimac, blown up at the time of the evacuation of Norfolk by the rebel troops, will be made in a few days. The gentlemen having charge of the enterprise are confident of success.

THE KETCHUM FORGERIES.—New York, Aug. 18. The World says the total loss by the Ketchum forgeries will amount to four millions seven hundred and fifty thousand dollars.

WORK ON THE HOOSAC TUNNEL.—A correspondent of the New York Tribune who has recently visited the Hoosac Tunnel, gives the following statement as to how far the work has progressed, and how it is done:

The work is done by hand. One man holds the drill while another strikes with a sledge. Holes are made from three to four feet deep, and from one and a half to two inches in circumference. This is filled with powder and blasted, and by this process large pieces of the mountain are broken off.

Air for the miners is supplied by the stationary engine at the top of the mountain, which I think is amply sufficient, and of far better quality than is enjoyed by the denizens of the metropolis.

There are three gangs of men, working eight hours each. Work ceases, however, at 12 o'clock Saturday night, and is not resumed until 12 o'clock Sunday night.

The distance tunnelled per week is about 10 feet—7 feet high by 15 wide. The mountain is now being tunnelled so as to be 10 feet high and 15 feet wide; but there is a gang of men who take up or rather blast the remaining three feet.

The thermometer in the mountain marked 53 degrees, and does not vary more than two or three degrees.

After passing about half an hour in the mountain we started for the top, or rather,

with the intention of getting out of the cavern; and on our way up, some 50 feet, we halted to look at the pumps. While here a blast took place, which was almost deafening and fairly made the mountain quake. Soon after, we again commenced the ascent, and arrived at the top feeling well paid by our visit.

The East side of the mountain is tunnelled about three-fourths of a mile. The temperature at the mouth of the tunnel at the time I visited it was about 86 degrees; 200 feet in the mountain it varies from 55 to 60 degrees. At a distance of one-half mile from the mouth of the tunnel the temperature is about 50 degrees the year round. The length of the tunnel will be four and three-fourths miles of solid rock beside the cut. About one mile is now completed. It is thought the work will be accomplished in seven years from this time—it may be sooner, if the work progresses uninterruptedly.

VOICES FROM THE SOUTH.—Gov. Brown of Georgia, who has certainly been violent enough in his day against the Union, has recently issued a farewell address to the people of his state, in which, after saying that it is the part of true statesmanship to take a practical view of things, he adds:

"Applying this rule to our present condition, and remembering that revolution and war often sweep away long-established usages, demolish theories and change institutions, it is, in my judgment, the best that we accept the fate imposed upon us by the fortunes of war, and that we give up slavery at once, by the action of the convention, which it is supposed will assemble under the call of the Provisional Governor, appointed to reorganize the State Government; that we organize a system of labor as speedily as possible, which will be alike just to the late master and slave; that we return to the Union in good faith and do all in our power, as good citizens, to relieve the distressed repair the damages which have resulted from the contest, and restore permanent peace and prosperity to the whole country under the old flag, to which all must again look for protection, from the Atlantic to the Pacific."

As I will give no advice to others which I will not practice myself, I shall immediately do all which the Constitution and laws of my State will permit to emancipate my own slaves, and shall treat them as free, and give them part of the crop, or such other wages as may be agreed upon for their future labor."

THE FIERY STREAM.—For several days last week tens of thousands of dying and dead fish, of all sizes and kinds, floated down the waters of the Miami river and canal. Much attention was attracted, and curiosity awakened as to the cause of the destruction. Fish berries and a variety of other probable causes were suggested. In a day or two, however, it was understood that a large distillery had been consumed by fire some twenty or thirty miles up the river, and that some hundreds of barrels of whisky had found their way into the water. The alcoholic fire which proves so destructive to men, proved no less so to the fish, though in a very diluted condition. The poisonous influence extended many miles. We saw many fine, large fish coming up to the surface of the water, reeling about like drunken men, and finally yielding themselves up to the destroyer. It made us feel sad to look upon so great a destruction of happy animal life, but we had no regrets to waste over the loss of property involved, for it was intended that this same whisky should destroy men. In a thousand channels this wasting fire is flowing every day, and the young men, the middle aged and the old, the strong and the noble, the generous and brave, are carried down beneath the deadly tide.—*Dayton Paper.*

SEVERE EARTHQUAKE SHOCK.—Memphis, Tenn., Aug. 17.—The shock of an earthquake was felt this morning, shaking buildings, tumbling down chimneys and upsetting loose articles. An iron safe building was thrown over. The shock was even more plainly felt at Holly Springs, Mississippi and Lagrange, Tennessee. It lasted ten seconds. No particulars of the amount of damage done have thus far been received.

New Orleans, Aug. 17.—The Times has a dispatch from Jackson, Miss., dated to-day, which says an earthquake shock was seriously felt in Oxford and Grenada that morning. No particulars of the amount of damage done have thus far been received.

THE FIRST DEFECT IN THE CABLE, AND HOW IT WAS REPAIRED.
The following interesting account of the first accident to the Atlantic cable is given by a correspondent of the London Times, writing from Valentia, July 27, 1865:—

At last the mystery of the breakdown of the cable is known in all its details. The master of the *Hawk*, which returned here this evening, having left the great ship last night, brings full particulars, both of the extraordinary nature of the accident and the still more curious manner in which it was discovered, its place ascertained, the cable hauled in and the piece cut out. When about eighty miles off land, with dead calm weather, the ship going six knots, and the cable, we are told, running out as softly as a "silk rope," the usual test signals were being sent through, when suddenly both those to and from the shore gave most serious indications of faulty insulation. The utmost alarm was felt on this discovery. The connections of the instruments were carefully re-examined and the most rigid exactness observed in the final tests. All gave the same result, and what was still more certain and ominous proof, the return currents from Valentia showed an equal loss. Notice was instantly given to Mr. Canning and Captain Anderson, and the speed of the *Great Eastern*, which was then in 300 fathoms, was reduced almost to a standstill. It must be remembered that all those signals were sent and received through the whole length of 2,300 nautical miles, or about 2,700 statute miles of wire.

LOCALIZING THE DEFECTIVE POINT.
Valentia was instantly communicated with, and the whole electrical staff under Mr. De-

Sauty set to work to ascertain by resistance tests whether the fault was in the ship or in the eighty miles that had been paid out. Trials of so delicate a nature and of such vital importance to the success of the undertaking were, of course, conducted with the most vigilant caution, and the calculations based upon their data made, and re-made to insure certainty. The result of all was a unanimous decision that the fault was not on board, but in the eighty miles of submerged wire. When this decision had been arrived at, the cable was at once cut on board the *Great Eastern*, and the length under water tested by Mr. Saunders. With wonderful skill his tests at once "localized" the spot where the fault existed—eleven miles from the stern of the ship, and within a quarter of a mile from where it actually was.

WINDING IN THE CABLE.
Instantly preparations were made for getting the *Great Eastern* round and employing the winding-in apparatus fixed forward specially to be used in case of such mishaps. It was hoped, of course, that its use would never be required, and very many believed that, whether required or not, it would never accomplish what it was intended to achieve. The result proved the fallacy of both hopes and fears. The severed portion of the cable was passed into this machine, and, the *Great Eastern* steaming back over the rope's course the work of reeling in at once began. The cable came up with singular ease. The strain on the dynamometer of the machine never exceeded eighteen hundred, which was nothing to a cable guaranteed not to break under seven tons, and equal, from its specific gravity, to support eleven miles of its weight in water, or through a deeper sea than soundings have ever yet been found in the world. As we have said, within a quarter of a mile of the spot indicated by Mr. Saunders the fault was found; and nothing can more strongly indicate the endless perils with which successful submarine telegraphy is beset than the trivial and almost unavoidable accident which had caused it.

THE ORIGIN AND NATURE OF THE DEFECT.
As the lengths of wire of one hundred or one hundred and fifty miles were manufactured at Messrs. Glass & Elliott's, they were taken down in barges and coiled away in the tanks on board the *Great Eastern*. Each as it arrived was, of course, spliced up to that which had preceded it, and this was often done in the tanks themselves. The operation of splicing not only means joining the conductor, but also joining the outside wires, the junction of the latter being made at different lengths—the bits of wire cut out being thrown away. It seems, however, that one of these atoms of wire, about two inches long, and as thick as a stout darning needle, fell on the coil unnoticed, as, indeed, who would notice it, or for a moment think of the consequences which this disregarded presence in such a spot might surely occasion? The weight of the layers of cable laid above this fragment—as insignificant as a shaving in a carpenter's shop—pressed it firmly into the tarred hemp which forms the outside coverings of the cable. To this it adhered. While in the tank it did no harm, but when this portion came to be paid out, the small diameter of the eight leading wheels which give access to the paying-out machine, and the weight of the jockey pulleys over those which keep the rope in its place, bent the stout iron wire so sharply that it passed between the hemp, pierced the gutta-percha through at least two or three of its four folds, and there remained. In this state it was found, and instantly recognized as a piece of wire from a splice joint.

HOW IT WAS REPAIRED.
A short length of cable was at once cut out, a new splice made, vigilantly tested, and gradually spun. When on the bottom it was again retested for some hours, and the signals were shown to be absolutely perfect.

HOW THE "GREAT EASTERN" BEHAVED DURING THE TIME.

During all this time the *Great Eastern* remained quietly hove to. The sea was calm, and even the throbbing swell of the Atlantic had died away into the mere undulations of a wave. The motion in her, therefore, was barely perceptible to the feeling, and could certainly not be detected by the sight, save by watching the little arc of a circle, which her top-masts now and then described. The whole accident caused a delay of nearly twenty-four hours, during which the drift of the vessel was almost nothing.

COUNTERFEIT NOTES AND HOW THEY MAY BE DETECTED.

Never at any previous time was the market flooded with so much bogus paper money. This is of course, owing to the immense number of notes in circulation, and storekeepers and others should be careful, and examine well all suspicious paper. The counterfeit greenbacks in circulation, although some are excellently executed, can all be detected if properly inspected. Those who observe the following rules will seldom be imposed upon by the acceptance of a bogus note:

1. Examine the appearance of a bill—the genuine have a general dark and neat appearance.
2. Examine the vignette or picture in the middle of the top; see if the sky or background looks clear and transparent, or soft and even, and not scratchy.
3. Examine well the face; see if the expressions are distinct and easy; natural and life-like, particularly the eyes.
4. See if the drapery or dress fits well, looks natural and easy; and shows the folds distinctly.
5. Examine the medallion, ruling, and heads, and circular ornaments around the figure, etc. See if they are regular, smooth and uniform, not scratchy. This work, in the genuine, looks as if raised on the paper, and cannot be perfectly imitated.
6. Examine the principal line of letters of the name of the bank. See if they are all upright, perfectly true and even, or if sloping, of a uniform slope.
7. Carefully examine the shade or parallel ruling on the face or outside of the letters,

etc., see if it is clear, and looks as if colored with a brush. The five parallel lines in the genuine are of equal size, and smooth and even; counterfeit looks as if done with a file.

8. Observe the round handwriting engraved on the bill, which should be black, equal in size and distance, a uniform slope and smooth. This is, in genuine notes, invariably well done, and looks very perfect. In counterfeit it is seldom so, but often looks stiff, as if done with a pen.

9. Notice the imprint of the engraver's name, which is always near the border or end of the note, and is always alike; letters small, upright and engraved very perfectly. Counterfeiters seldom do it well.—*Phil. Bul.*

Correspondence.

"THAT JOURNEY."

TOO SENSITIVE.

Bro. Litch.—Justice to both parties, I suppose, still continues. I said not a sentence or word in any way in disparagement of the meeting of sister Smith and others, nor did I intend to. I liked it, what I saw of it, and that was not much. I only stated a few facts, and she does not deny one of them, nor name any sentence or word I said against it, nor could she, for there was none. She says they had a full attendance afterward, and it was a perfect success. Very likely. I told Bro. Bosworth that it likely would be so, but that I did not know beforehand, nor did she. She says that I should have known "that the delegates had not arrived." How could I? I did not know there were any to come. I stated what I saw and knew, and she too, and if it was against the meeting, it was the facts, and not representation. If she had taken up the meeting, and given the facts and success afterward, instead of turning aside to attack me, it would have been a very proper supplement to my introduction. But I think she was quite "too sensitive," and probably the expression of my opinion of women's preaching had more to do with it than the facts, yet she freely allows me that right, but says she has hers also, which she thinks is stronger. Well, mine was based on the statements of Paul, and so I stated. If hers is stronger than that, it must be strong indeed. Or did she mean she held it stronger than I did mine? That I admit. The case presented, I think, proves nothing to the point, as I said "generally," and one case does not prove that men preachers generally run down, and yet very likely when one or many do so, it is by doing what Paul bid them not to. As I liked the meeting, and the sisters that spoke, I do not want to be held up as disparaging them, and so wish, in justice to both, this correction.

D. I. ROBINSON.

SUN BATHING.

An open window, with the direct rays of the sun coming in, will be good for the little one. On a hot summer day, to lay it down near the window, quite nude, and let it lie for some minutes where the rays of the sun may fall upon its skin, will give it new life, and a vigorous human being. Seclusion from sunshine is one of the greatest misfortunes of civil life. The same cause which makes potato vines white and sickly in dark cellars, operates to produce the pale, sickly girls that are reared in parlors. Expose either to the direct rays of the sun, and they begin to show color, health and strength.

When in London, some years ago, I visited an establishment which had acquired a wide reputation for the cure of those diseases in which prostration and nervous derangement were prominent symptoms. I soon found the secret of success in the use made of sunshine. The slate roof had been removed, and a glass one substituted. The upper story was divided into sixteen small rooms, each provided with lounging, washing apparatus, etc.

The patient on entering each his little apartment, removed all his clothing, and exposed himself to the rays of the sun. Lying on the lounge, and turning over from time to time, each and every part of the body was thus exposed to the life-giving rays of the sun. Several London physicians candidly confessed to me that many cases which seemed only waiting for the shroud were galvanized into life and health by this process.—*Dr. Dio Lewis.*

GENERAL JACKSON AND THE CLERGYMAN.—A preacher in the western country, says a writer in the Illinois Gazette, applied to General Jackson, for an office of some character. At the time he applied, the General did not know the applicant was a preacher, and he very politely observed to him that he would think of his claims and weigh them. The preacher saw the General a few days after, and renewed his application. The General in the meantime got information that he was a preacher of the gospel. The General asked him if he was not a preacher of the gospel; he answered he was. "Well," said the General, "if you discharge the duties of that office, which is 'better than any I can confer, you will have no time to discharge the duties of any that I can give; you will, therefore, excuse me for advising you to return home, and attend to that, without being burdened with any other, that you may be enabled to account hereafter for your stewardship in this world.'"

A ROLLS SIN.—There are many sins which have this absorbing character; whose property is ever to enervate more and more on the regions of the moral and spiritual life, not as yet possessed by them, never content until they have reared their trophies on the wreck and ruin of every nobler faculty and power. All sins, perhaps, have more or less this character. Yet we may signalize two or three concerning which it is eminently true. Vanity is such a sin. This may seem to us often little worse than a harmless foible, yet physicians will tell you that there is almost no sin which gives more inmates to the madhouse than does this; and how many through it shall have missed the crown of life, only the last day shall declare.

The Love of Money is another such sin, growing by what it feeds on; and ever climbing to exercise a wider, a fiercer, a more relentless tyranny and dominion in the soul where it rules as lord; ever resenting more and more freedom of action, any generosity in dealing, any open-handedness in giving, any bowels of compassion shown on the part of him who meant indeed to allow this sin but did not intend at the first that it should bear sway in his heart, or life, as sole and absolute and tyrannous lord.

The Lust of the Flesh, indulged and allowed, proves oftentimes another such sin; it has a fearful tendency to become such; what a work-shop of unholy, impure fancies will the heart of man be, who has given himself over to the spirit of uncleanness. "Keep thy servant from presumptuous sins, lest they get thee the dominion over me."—*Trench.*

HOW TO FINISH ROOMS.

Bayard Taylor's opinion on this subject is thus expressed in the *Independent*:

For the finishing of the rooms there is nothing equal to the native wood, simply oiled to develop the beauty of the grain. Even the commonest pine treated in this way has a warmth and lustre, beside which the dreary white paint, so common even on the best houses, looks dull and dead. Nothing gives a house such a cold, uncomfortable air as white paint and white plaster. This color is fit only for the tropics. Our cheap common woods—spruce, pine, ash, chestnut, oak, maple, beech, walnut, butternut—offer us a variety of exquisite tints and fibrous patterns, which until recently have been wholly disregarded in building. Even in furniture, we are just beginning to discover how much more chaste and elegant are oak and walnut than mahogany. The beauty of a room is as dependent, on the harmony of its coloring as that of a picture. Some of the ugliest and most disagreeable apartments I have ever seen, were just those which contained the most expensive furniture and decorations.

My experience shows that a room finished with the best seasoned oak or walnut costs actually less than one finished with pine, painted and grained in imitation of those woods. Two verandahs of yellow pine, treated to two coats of boiled oil, have a richness and beauty of color beyond the reach of pigments; and my only regret connected with the house is, that I was persuaded by the representations of mechanics to use any paint at all.

Many who are afraid to walk the road to hell, are yet ashamed to take the road to heaven.

REQUESTS FOR PRAYER.

Children desire prayer for an aged parent whose companion lies sick, high unto death, that the sick may be strong in faith and fear no evil, and her companion be brought to the Saviour by this Providence.—Also for a young lady who is on a bed of sickness, that she may be prepared for life or death, and the affliction of sickness be sanctified. "The prayer of the righteous availeth much."

Notices.

QUARTER-CENTURY ANNIVERSARY OF THE AMERICAN A. A. CONFERENCE.

This Conference will be held at WATERBURY, Vt., commencing TUESDAY, OCT. 10th, 1865, at 2 o'clock P. M. J. PEARSON, Jr., Pres. H. CANFIELD, Sec'y.

HALF-FARE TO CONFERENCE.

A reduction of one-half the usual fare has been obtained over the Vt. Central Railroad, and also from Boston via Fitchburg to Waterbury.

COMMITTEE OF ARRANGEMENTS.

The undersigned, having been appointed by the Advent Church of Waterbury, to provide accommodations for those attending the Conference, request that the number from each place be forwarded to them as soon as may be. Forward your names, and you shall be provided for. Let all come who can. DR. L. H. THOMAS, Sec'y. DEA. A. DILLINGHAM, Com. E. W. CASE.

INFORMATION WANTED.

The P. O. Address of Abner Nelson, that we may credit him \$2.

NOTICE.

I will preach at Magog, Aug. 22d and 23d. At Waterloo, from Aug. 24th over the Sabbath. Beebe Plain, Aug. 29th, over the following Sabbath. J. LITCH.

SERIES OF DISCOURSES AT THE 25TH ANNUAL CONFERENCE.

This Conference being the Quarter-Century Anniversary, the Committee of Arrangements have deemed it appropriate to have the original faith of the body represented by this Conference re-affirmed in a series of discourses during the meeting.

The following will be the order of the series:

1. The Importance of Prophetic Investigation, and how it should be conducted. ELD. J. M. ORROCK.
2. The Second Coming of Christ Personal, Visible, Glorious, Pre-millennial. ELD. J. H. VAN DERZEE.
3. The Resurrections,—their Nature, Order, Period, Peculiarities and Results. DE J. LITCH.
4. The Restitution,—its Nature and Extent. ELD. O. R. FASSETT.
5. The Kingdom of God,—its Nature, Location, Period of Establishment and Duration. ELD. W. H. EASTMAN.
6. The Millennium,—its Chronology and Peculiarities. ELD. D. BOSWORTH.
7. The Periods of Rewards and Punishments. ELD. S. S. GARVIN.
8. The Prophetic Numbers,—their Im-

port, and Use. ELD. D. I. ROBINSON.

9. The Similarity and Dissimilarity of Millenarianism and American Adventism. ELD. F. GUNNER.

10. The Abrahamic Covenant. ELD. I. R. GATES.

11. The Relation and True Interpretation of the Two Covenants, the Old and the New. ELD. L. OSLER.

12. The Relation of the Jews to the New Covenant, and their Prophetic Future. HECTOR MAIBEN.

13. Our Position on the "Prophetic Calendar." ELD. J. PEARSON.

14. The Practical Bearings which these important truths should have upon our Lives and Characters. ELD. I. H. SHIPMAN.

The following questions, among others, will be presented for consideration during Conference:

1. Should the doctrine of Christ's coming and kindred truths, be considered of vital importance?
2. What steps should be immediately taken by us to bring the faith we cherish more directly to the attention of the Church and world?
3. Are our churches and brethren, meeting the requirements of the New Testament, on the subject of systematic benevolence?
4. Are the ministers among us justified in secularizing the ministry, to the extent many are doing?
5. What can be done to render our Sabbath schools more efficient?
6. Are we fully comprehending, and performing our duty as a people, to the Freedmen of the South?

ORDER OF EXERCISES OF THE A. A. CONFERENCE.

Tuesday, P. M. Opening services. Evening, Annual Sermon by C. Cunningham.

Wednesday, A. M. Business, and the consideration of one of the questions in the programme. P. M. Discourse. Evening, Discourse.

Thursday, A. M. Session of the A. A. A., and the anniversary of our Publishing Society, when a number of addresses will be given. P. M. Discourse. Evening, Discourse.

Friday, A. M. Anniversary of our Sabbath school cause, when will be considered the 5th question in the programme. P. M. Discourse. Evening, Discourse.

Saturday, A. M. The quarter century anniversary of American Adventism, when an account will be given of the original Conference held in Boston; and the question considered, Are we holding fast and maintaining in its integrity, the faith originally announced, and since understood as Adventism, and which has made us a distinct people? P. M. Discourse. Evening, Discourse. Sabbath, Discourses through the day.

There will be social services each morning previous

The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

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[For Terms, &c., see Fourth Page.]

Communications.

[Original.]

CHRIST'S SECOND COMING.

Is it Pre-millennial, or Post-millennial? (The great question of the day.) Scripturally, Historically and Philosophically considered. By Rev. R. C. Shimeall, Member of the Presbytery of New York. 8vo. New York: John F. Trow. Price \$3 60.

I have not read this book, but from a notice of it in the New York Times, I am led to conclude that it is an argument in favor of the pre-millennial coming of the Lord Jesus Christ. The following is the notice of the book by the Times:

"The writer of this volume is well known for the extent and wide range of his studies, connected with the interpretation of the Prophetic Scriptures. All he asks for it, is a fair and candid examination of his theory, in the interests not of victory, but of truth, and he brings forward the names of some of the most venerated teachers and theologians of the day—under whose auspices the work appears—to show that he is at least entitled to this consideration. It will at once be seen that the subject of the book places it beyond the pale of ordinary newspaper discussion. It belongs to a class of literature that we think cannot possibly be productive of practical good, and one that is gradually diminishing in number, owing to the general prevalence of information, and a sounder tone of thinking on Biblical questions. Still it is undeniable that many devout minds have found support and nourishment in the investigation of the prophetic records, and to all who indulge in this seductive study, Mr. Shimeall's book will be welcome."

It seems that the writer of this book is well known as one who has made the prophecies of the Word of God his special study. He is a minister of the Presbyterian Church, and we have reason to rejoice that ministers of that, as well as other denominations, are awakened to search the Scriptures in reference to the second coming of Christ. It looks much like the fulfillment of the prophecy, "Many shall run to and fro, and knowledge shall be increased." It is also gratifying to perceive, that a secular newspaper is willing to notice such a publication, for it is a rare thing to find in such papers any allusion to the works on prophecy which have for a number of years so greatly multiplied, and about as rare to find such works for sale in our bookstores.

The writer of this notice in the Times, acknowledges that Mr. Shimeall is "well known for the extent and wide range of his studies in the interpretation of the prophetic Scriptures," and that he "brings forward the names of some of the most venerated teachers and theologians of his day," in support, doubtless of his views of the subject under consideration, and yet the writer in the Times, who probably has given no attention to the study of the prophecies, proceeds to advance objections to such publications, which show his ignorance of one of the great truths of God's Word. He observes: "It will at once be seen that the subject of the book places it beyond the pale of ordinary newspaper discussion." Why so? Is not the great fact of the second coming of Christ, and that in all probability before long, a subject worthy of the attention of all men, everywhere, and in all places where truth should be proclaimed? Is the record of wars and rumors of wars of more consequence than the coming of Christ, of which these wars are so many signs? Is the record of crimes of all kinds committed, more important to be made known, than the fact that the crimes are to be committed until the Son of man shall come in the clouds of heaven to punish these criminals with everlasting destruction? Is it more desirable to know about the business, the politics, the amusements of the world, than to know that the present state of things shall go on in much the same manner, if not worse than at present? The great majority of professing Christians are expecting a glorious millennium and a conversion of the world, previous to the second coming of Christ. Why should not the newspapers of the day endeavor to undeceive them in their views on this matter, and show them what the Saviour himself said in relation to his coming? "But as the

days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24: 37-39. Surely, nothing of higher moment can be brought to the notice of the public, than the personal advent of our Lord, and the duty of being prepared for that event. But as editors generally are themselves ignorant of the prophetic Scriptures, it perhaps cannot be expected that they will give any attention to the subject, but ignore it, until Christ shall come and take to himself his great power and reign.

The writer of the notice in the Times then proceeds to say, "It belongs to a class of literature that we think cannot possibly be productive of practical good, and one that is gradually diminishing in number, owing to the general prevalence of information, and a sounder tone of thinking on Biblical questions." Thus he shows both his ignorance of the Scriptures, and of the facts in the case. He thinks the great truths of Christ's personal second coming to be one of no practical good, belonging to a certain class of literature which he thinks of no benefit. But he ought to know that the Bible belongs to this class of literature, and that the second coming of Christ, is one of the most powerful motives and incentives to practical good. Is the duty of watchfulness a practical good? How often then does our Saviour enforce this duty by referring to his second coming. He says: "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants and commanded the porter to watch: Watch, ye, therefore, for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning: lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch." Mark 13: 34-37.

Paul says, "The day of the Lord cometh as a thief in the night." Therefore let us not sleep as do others; but let us watch and be sober." 1 Thess. 5: 2, 6. And in sundry other places is this duty of watching enforced by the fact that Christ is coming again. Are we required to be active, faithful and diligent in the service of the Lord? Then these requirements are enforced by the truth that Christ is coming to judgment. The parable of the talents, Matt. 25: 14-30, and of the pounds, Luke 19: 11-27, is a proof of this. "Behold, I come quickly," saith the Saviour. "Blessed is he that keepeth the sayings of the book. Rev. 22: 7. Again, "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame." Rev. 16: 15.

Is love for one another a "practical good?" Then the coming of the Lord is a motive to the attainment of Christian grace. "The Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you. To the end he may establish your hearts unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all his saints." 1 Thes. 3: 12, 13.

Is it a "practical good" that we should live holy and godly lives? Then the coming of Christ is a motive urged for our so doing. Peter, after having described that great day of the Lord when he shall come again, says, "Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless." 2 Peter 3: 11-14.

But why should I multiply the proofs from the Word of God, that the second personal coming of Christ is held forth as the great motive to "practical good?" We are exhorted to a patient waiting for his coming; that our conversation should be in heaven; that our hearts should be established unblameable: that our whole bodies, souls and spirits may be wholly sanctified; that our hearts may be directed into the love of God; to look for that blessed hope of eternal life, and to be encouraged by the promise of a crown of righteousness which the Lord, the righteous Judge, shall give to all who love his appearing.

And yet we have a writer in the Times, declaring that such a literature as treats of the glorious pre-millennial coming of Christ is of no practical good. Who then shall we believe? Such a writer as this, or Christ and his apostles? What shall we follow? The teachings of such a writer, or those of the Holy Scriptures? I speak unto wise men, judge ye what I say. "If the blind lead the blind, both shall fall into the ditch."

But there is one other remark made by the writer of the notice, of Mr. Shimeall's book. It is that this kind of literature is "gradually diminishing in number, owing to the general prevalence of information, and a sounder tone of thinking on Biblical ques-

tions." Nothing can be farther from the facts in the case. Instead of diminishing, these views of the prophetic Scriptures are increasing. Mr. Shimeall's book itself is a proof of this, and confutes the statement of the writer of this notice. Within a few years past, the number of works on the prophecies, and which take the view of the pre-millennial coming of Christ, have greatly increased. Dr. Seiss, at the close of his work entitled "The Last Times," gives a catalogue of between 300 and 400 works on the prophecies by nearly as many authors, and taking the ground that the Scriptures teach the doctrine of Christ's coming as pre-millennial.

When a man undertakes to write a notice of such works, he ought to be better informed on the subject. If he was, he never would venture the assertion that this kind of literature, as he is pleased to call it, is diminishing. Thanks to God that it is increasing. May such publications be greatly multiplied, until the seventh angel shall sound, and the "kingdoms of this world become the kingdom of our God and of his Christ." S. S. W.

THE PITCHER BROKEN AT THE FOUNTAIN.

I feel, dear Lord, this cottage shake—
This poor frail tent of clay—
And know full well these cords must break,
That I may pass away.
But ere the silver cords decay,
O grant thy presence near;
One cheering smile, one hopeful ray
May cross my skies away.
I plead thy merits—thine alone;
I plead a Saviour's blood—
Could sacrifice for sin atone,
I still would plead with God.
Low in the dust would I declare
My guilt before thy face,
And when denied the children's share,
I'd ask a servant's place.
Thy promise, Lord, before thee pleads,
For broken hearts distressed;
Since the Redeemer intercedes,
Shall not the weary rest?
Then shouldst thou break the golden bowl,
When life's worn wheels stand still;
The sink is reached if all my soul
Sinks in my Father's will.

WHAT IS TRUTH CONCERNING THE JUBILEES.

Beloved Bro. Litch—having received and read your answers to my inquiries in the Herald No 1260, I now have, if I mistake not, a correct understanding of your position on the sabbatical and jubilee years, and your cycles as you hold them. And if I do understand you correctly, your position is as follows; and as heretofore inserted in the Herald, I repeat:

1. You say, the calendar year began with the first month, that is with the new moon nearest the vernal equinox.
2. The Jewish civil year you begin with the tenth day of the seventh month of the calendar year at the sounding of the jubilee trumpet.
3. You say that there the forty-nine years ended and the fiftieth year began. You say also, "The jubilee therefore began not in the sabbatic year, but at its close; and the whole fiftieth year was a jubilee year, as the whole forty-ninth year was a sabbatic year."
4. You also say the complete cycle was fifty years; at the end of which a new cycle began.

The above are your views as you have plainly and clearly given them in the Herald, or at least they are the substance of your position on this subject. I now feel confident that you will receive these remarks of mine in kindness, however unworthy they, and the writer of them may be of your notice. I therefore take courage and pursue the subject and would further say,

That the calendar year, as you term it—began with the first month I fully believe, for the Lord has expressly said, "This month shall be unto you the beginning of months, it shall be the first month of the year to you. Exod. 12: 2. And although the Jews used what is termed a civil year, by which they transacted their worldly business, concerns, yet the Lord in his holy word did not appoint that civil year to be used for their sabbatical and jubilee years, but did say as above concerning the first month, and the year that began with that first month. Yes he did positively and plainly say, "This month shall be unto you the beginning of months, it shall be the first month of THE YEAR to you."

If the Lord did not appoint for the civil year that it should be covered entire from its beginning to its ending with the sabbatical and jubilee years, would he have allowed the Jews to use that civil year instead of the sacred year that he had so plainly and positively commanded them to keep for the sabbatical and jubilee years?

Or otherwise, if he had intended that they should observe such a year—one that began about the middle of his sacred year—would he not have given them proper instructions concerning the change, and not have left it with them, the Jews, to make such an important change without any instruction or authority from himself?

Most certainly it would be like him to give all necessary instruction, and I am sure he would have done so if a change was to be made.

Mr. James Covel, in his dictionary of the Holy Bible, says, "The Hebrews practised two modes of reckoning the months. The more ancient mode of reckoning, was by beginning the year with Tisri that is, the first,

new moon in October, and was used only in civil and agricultural concerns. In other matters, they began the year with Nisan, or the first new moon in April."

Mr. Richard Watson, in his Theological Dictionary, says, "The civil year of the Hebrews has always begun at autumn, at the month they now call Tisri, which answers to our September, and sometimes enters into October, according as the lunations happen. But their sacred years, by which the festivals, assemblies, and all other religious acts, were regulated, began in the spring, at the month Nisan, which answers to March, and sometimes takes up a part of April, according to the course of the moon."

Alexander Cruden, in his Concordance, says, "The Hebrews had their Sacred and Civil year; the former for the celebration of their feasts and religious ceremonies, which began with the month Nisan, or March; the latter for the ordering of their political or civil affairs which began in Tisri, or September."

This much it seems the Lord permitted them to do with respect to a civil year which they had been formally accustomed to use. But that he permitted them to change the time, both of the month and year, of those most sacred ordinances—which were precious types of the great and glorious antitype of Release, Liberty, and Glory—and that, too, without his appointment, command, or consent, I cannot believe unless it can be proved by the Lord's holy Word. If you will give us the proof from the Bible I shall feel bound to believe it, and shall do so with great pleasure, thanking you most sincerely for the light and truth you impart on this subject.

Concerning the cycles of the jubilees you say as above, "The complete cycle was fifty years, at the end of which a new cycle began," and that "The jubilee, therefore, began not in the sabbatic year, but at its close."

This looks to me like an impossibility, for the Lord said to the Jews, "seven times seven shall be unto thee forty and nine years." Lev. 25: 8. Thus these continuous sevens make a complete, and perfect, and continuous round of cycles of just forty-nine years and no more. Now if you will please to compare a forty-nine year cycle, with a fifty year cycle, you will readily see that the fifty year cycle, will overreach the forty-nine year cycle, just one year for each successive cycle, so that the fiftieth year will come, next in course after the forty-ninth year, only once in seven successive cycles. Therefore it seems to me impossible to have both of these statements correct. That is,—

1. That the fiftieth year always began at the end of the forty-ninth year.
2. That the cycles of the jubilees were cycles of fifty years each.

For as you see, by the above, there must unavoidably be a gain of one year by the fifty over the forty-nine years each successive cycle making the jubilee year come next after the sabbatic year only once in seven cycles. Thus in my weakness but with my trust fully and firmly fixed in the Lord my Heavenly Father, I have brought testimony from his holy Word, that the sabbatic year did commence with the first month of the sacred year, and also that the fiftieth year, which is both a jubilee year, and a sabbatic year, did commence with that first month and run parallel with the sacred—or as you term it calendar—year to its end. I have also brought testimony from Covel, Watson, and Cruden that coincides with the Word of God, and these together seem to establish this matter most clearly.

For my own part I am perfectly satisfied with the foregoing testimony, and until stronger and clearer testimony shall be brought forth from the Word of truth to sustain the opposite side of the question, I shall continue to believe the testimony above presented, and of course believe that the jubilee and sabbatical years did begin, run parallel and end with the Jewish sacred year, and that the cycles were cycles of forty-nine years but not of fifty years.

STEPHEN K. BALDWIN.
Laconia, Aug., 1865.

REMARKS.—We cheerfully give the foregoing, as we admire the spirit in which it is written. On all these questions we feel perfectly free to let those who differ from us give full expression to their views and arguments, when, as Bro. Baldwin always does, they give them in the spirit of brotherly kindness, and for light and instruction.

1. We are fully agreed with our brother that the Jewish Calendar or Sacred year began in the spring, and the civil year in the fall.
2. We disagree on the question as to which of these years was the one at which the sabbatic year commenced, he believing it was in the spring and we in the fall.

Our reason for this is—1. That if the sabbatic years began in the spring it was impossible for them to have six seed-times and six harvests in six consecutive years, because their seed-time was in the fall and harvest in the following spring. 2. Because the fiftieth year, and not the forty-ninth, which was the sabbatic year, was to be a jubilee. We cannot see how our brother makes the forty-ninth or sabbatic year identical with the fiftieth or jubilee year.

This cycle seems to be formed on the same plan of the weeks between the two wave offerings which certainly embraced fifty days. Lev. 23: 15, 16. "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering, seven Sabbaths shall be complete: Even unto the morrow after the seventh Sabbath shall ye number fifty days; and ye shall offer a new meat-offering unto the Lord."

Now compare this with the laws of the sabbatic years and jubilee. Lev. 25: 8-11. "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land."

And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family.

A jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed."

From this it is clear that seven Sabbaths of years made forty-nine years complete, and that the fiftieth year is the jubilee, and the trump of jubilee was to sound on the tenth day of the seventh month to usher it in. Ed.

OUR KNOWLEDGE AND IGNORANCE OF THE FUTURE STATE.

What do we not know relative to what lies beyond the tomb?

We do not know whether departed souls can do anything for those souls whom they leave behind. Some have supposed they can. Roman Catholics go so far, as to pray to the departed, that they may thus enlist their energies in their behalf. But this is positively wrong. Prayer is an act of worship, and God alone is to be worshipped. To render worship to any but Him, whether saints, or angels, or the virgin Mary, is rank impiety. There is but one instance on record in the Scriptures, where a departed soul was prayed to, and in that instance the prayer was of no avail. Dives in torment prayed to Abraham that Lazarus might be sent with a drop of water to cool his tongue; but Lazarus was not sent; and the only reply was "thou in thy lifetime, receivest thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented." While however, the departed are in no case to be prayed to, we do not certainly know that when they have passed through the gate of death, they are of no further service to us in this life. It cannot be proved that our pious relatives and friends, who have passed through the dark valley into the world of spirits, may not be real sources of consolation, guidance, and strength to us, amidst the present trials, troubles and sorrows of the probationary state. It was the opinion of the late Rev. Dr. Gallaudet of this city that such was the fact. We can, however, only conjecture on this point. We do not positively know.

Nor do we know whether indeed they have any knowledge of what is transpiring in this world. There are some texts in the Bible which seem to intimate that all communication between them and ourselves is entirely cut off. Job, for instance, appears to have thought that the departed father had no personal knowledge of the state and circumstances of his children who survived him. His language to God is, "Thou destroyest the hope of man. Thou prevailest against him and he passeth; thou changest his countenance and sendest him away. His sons come to honor and he knoweth it not, and they are brought low, but he perceiveth it not of them." That is, is utterly ignorant of their temporal condition;—whether they are favored with the mild gales of prosperity, or are swept by the rude storms of adversity.

The prophet Isaiah, likewise, represents the church as saying unto Jehovah, "Doubtless thou art our father though Abraham be ignorant of us, and Israel acknowledge us not." If Abraham knows nothing about the churches on this footstool of God, is ignorant of so essential a subject as the circumstances of Zion,—a matter so important, and in which he would be naturally so much interested; the departed may be as ignorant of what passes in this world as we are of what is going on in the world where they dwell. We cannot say how this is. So much however, we think may be said,—that though a visible chain between us and our deceased relatives may be broken, so that they cannot day by day look down upon us or be about our paths, they yet think of us, and have a tender attachment to us. It is difficult to conceive how it should be otherwise. There is affection which is undying. There is a union of hearts which the grave cannot separate; and as an affectionate friend of ours would be such a friend in Europe or Asia, though oceans washed between us, so those lovely ones in the land of the blessed, continue to enshrine us in the warm affections of their souls.

Pleasant, however, would it be, to be as-

sured of the fact. And could that messenger-bird visit us from the spirit-land, which in some countries is believed by the inhabitants to come from thence,—not slow should we be in questioning the feathery herald on this subject,—saying in the words of the poet:

"But tell us, thou bird of the solemn strain,
Can those who have loved, forget?
We call, but they answer not again—
Do they love, do they love us yet?
We call them far through the silent night,
And they speak not from cave nor hill:
We know, we know, that their land is bright.
But say, do they love there still?"

We must believe that they do;—and we rejoice in the fact that no man can prove the contrary. Yes, happy may we be in the thought which reason allows us to entertain, and revelation nowhere discourages; that more than one dear friend, more than one angel-form gathered into the bowers of life-immortal, still holds us in grateful remembrance!

We know not whether a spirit entering the other world is permitted to inform the residents there what has taken place in the village, town, or city, where they once dwelt, and where he died. He cannot but be acquainted with many occurrences of which it might be interesting for some of them to be informed;—the question is, can, or may he impart to them such information? This we cannot decide. If we could, and decide it affirmatively, it would enable us to decide sundry other questions, and cast light on other points now wrapped in darkness. Supposing a spirit recently departed from the midst of us to communicate to our friends in the invisible state, all he knew regarding us up to the time of his decease, it would furnish them with such a mass of information as would enable them to be well-informed respecting us, even though they could not themselves see us, or in any way render us service. But whether this be so we cannot affirm. If intelligence of earthly matters is borne into eternity by every passenger through the gate of death, there can be no want of such intelligence, since there are many thousands of such passengers between the rising and setting of every sun.

We know not in what language the departed communicate their ideas. None can for a moment doubt that they do hold converse with each other; but how, or in what tongue, we are ignorant. It is the current opinion of the Jews that this tongue is the Hebrew. The reason assigned for this opinion is, that this was the language with which Adam and Eve in Paradise were first inspired; the language in which patriarchs and prophets spoke and wrote;—the language which Christ himself used while tabernacled in the flesh; and the language in which, since his resurrection and ascension, he addressed the apostle Paul. This last incident referred to is mentioned in Acts 26: 14, "And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kick against the pricks." This voice was uttered by our Saviour from heaven.

It is moreover worthy of note that when in the Apocalyptic vision, with which John was favoured in Patmos, he heard the inhabitants of heaven singing their songs to God, they cried halallelujah, which is a Hebrew word, signifying praise ye the Lord. It is presumable that, in the eternal state, there are not different languages as on our globe, but that this language is one; although what that one language is, we know not.

Neither, it may be added, do we know how one saint is rewarded and distinguished above another. That there is a distinction among the ransomed hosts of God in heaven, is a plain matter of revelation. There are different degrees of glory among the redeemed: "one star differeth from another star in glory." It follows not that, because all saints are alike adopted and justified through the atonement and intercession of Jesus, all are alike glorified; any more than that several diamonds of the same water and finish are all of the same weight and value. There will be variety among the blessed in respect to knowledge, holiness, and happiness; but how this difference between one and another can consist with the perfect blessedness of all, we cannot say. All will be perfectly blessed; and yet some will have more intellectual and spiritual enjoyment, and a higher degree of exaltation than others.

The Bible is given, not for our curiosity and entertainment, but for our edification and salvation.

True, "we know only in part," but blessed be God that we know so much, and that what we know is of such superior importance to what is unknown. What is unknown is curious and interesting indeed, but not absolutely necessary to either our safety or happiness. Ere long, we shall know all. "When that which is perfect is come, then that which is in part shall be done away." But a few more days, and every problem of futurity will be solved. But a few more days and we shall be among the amazing realities of the unseen state. See to it, reader, that you are prepared to go, that you leave not the shores of time, launch not forth into the boundless eternity, enemies to him with whom you have so emphatically and perpetually to do. His favor is life, life eternal, and his frown everlasting death.

WHO ARE ELECTED?

Mark well, that one of the ways by which your election will become clear and sure to all God's people will be this: if you are anointed king as David was before you, you will come into conflict with Saul. I cannot be possible that the chosen of God shall forever live in peace with the heirs of hell. He who put an enmity between the seed of the woman and the seed of the serpent, takes care that that old enmity shall never die. The two first men of woman born, were enemies of one another for this reason, and until Christ shall come that same enmity will exist. Saul may like thee for a little time if thou canst play well upon an instrument and drive away his melancholy, but when Saul finds thee out and discovers thee to be the anointed king, he will hurl his javelin at thee. The world is very satisfied with some ministers, and with some Christians, because they very much resemble itself; but as soon as the world finds out "this is a man separate from us, of a different nature and of a different country," it cannot but hate the man—it must do so. Dost thou expect the world's good word? then go thy way and flatter it, and bow to it, and cringe, and be its servant, and thou shalt have thy reward in everlasting contempt; but art thou willing to take thy lot without the camp with Jesus, and to be recognized as being not of this world, because he hath chosen you out of the world, then expect to receive hard measures, to be misconstrued and misrepresented, and to be despised, for thy reward shall be when he cometh, and that reward shall outweigh all that thou endurest here below.

I think David was never more clearly manifested to be God's elect, except at the last of all, than when he was an outlaw. He never seems such a grand man as when he is among the tracks of the wild goats of Engedi; never so great as when he is passing through the wilderness while Saul is hunting him, or standing at midnight over the sleeping form of his enemy, and saying, "I will not touch him, for he is the Lord's anointed." We do not read of many faults, and slips, and errors then. The outlawed David is most certainly manifested to all Israel to be the chosen of God, because the chosen of man cannot abide him. The happiest and best days, I believe, with the people of God, are when they are most outlawed by men, when they are put out of the synagogue, and when he that should kill them would think that he did God service. The brightest days for Christian piety were the days of martyrdom and persecution. Scotland has many saints, but she never has had such rich saints as those who lived in covenanting times; England has had many rich divines who have taught the Word, but the Puritanic age was the golden age of England's Christian literature. Depend upon it, you will find in your own life you may have many days of heaven upon earth, but the place of persecution and rejection will be the spot where Jesus Christ manifests himself the most to you. Are you resolved not to be conformed to this world? Are you willing to bear with Christ the brunt of the battle, and like the living fish to swim against the stream? Are you ready to stand out like the other holy children in the days of Nebuchadnezzar, and say like the apostles in the days of the high priests, "Whether it be right to serve God or men, judge ye?" Have ye cast off the fear man? Have ye taken up the cross to wear as your best and greatest ornament and treasure? If so, you are giving the very best evidence of having been chosen out of the world because you are not of the world.

Remember, to conclude, that after all conflicts were over, David was crowned. All Israel and all Judah sent to fetch David, and they made him king; amidst the blast of the horns, and the homage, and songs and joy of the people, David, the elected one, was publicly recognized; the crown was put upon his head, the imperial mantle graces his person, he signed the decrees, and his word was law from Dan to Beersheba. The day cometh when the like shall be true of the meaneast and most despised of God's chosen. Truly said the apostle, "it doth not yet appear" we cannot see it, only faith can discern it, but it shall appear—it cometh—the appearing draweth nigh. Our head shall yet wear the crown, for we shall reign with Christ Jesus. Methinks even this earth, which has despised us, shall yet know us as kings when we shall reign with Him. We shall yet put on the imperial purple; from the river, even to the ends of the earth, the saints shall possess the kingdom; and when Jesus comes to judge the people, we shall judge angels, sitting as assessors with him, giving our verdict, and adding our "Amen" to all his sentences. Nay, even in heaven itself, angels shall be our servants; they shall be ministering spirits to the heirs of salvation, and we shall sit upon thrones. Oh! Christian, thou knowest not the pomp which shall yet surround thee! Thou hast had some glimmering thought of the Saviour's glory and the Saviour's dignity, but hast thou not forgotten that all this is thine? for we shall be like him when we shall see him as he is. "Father, I will that they whom thou hast given me, be with me where I am." The same place

for you as for the Saviour, and you shall behold his glory, and you shall be partakers of it. Why, then, should you fear? Why should you be downcast and dismayed by reason of the trials on the way? Come! pluck up courage. An hour with thy God will make up for it all. One glimpse of him, and what with persecution seem? You have been called ugly names, and ill words have been pelted at you, but what will they be, when you shall hear him say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world." There! the world's thunder is gone like a whisper amidst the more glorious roll of angelic acclamations, and the hiss of enmity is all forgotten amidst the kiss of love which the Saviour gives to all his faithful ones. Cheered by the reward, I pray you press forward! Greater riches than all the treasures of Egypt shall you have who can renounce all for Christ's sake! "Be ye faithful unto death, and he will give you a crown of life." God grant that we may all be found numbered among the election of grace, and none of us be cast away, and his shall be the praise forever and ever. Amen.—*Spurgeon.*

LECKY ON THE SPIRIT OF EUROPEAN RATIONALISM.

We have before us a couple of beautiful volumes. They are gotten up in the latest style of London book-making. The paper, print, and binding are just what the most fastidious literary epicure would endorse. Moreover, to go from the material to the intellectual character of Mr. Lecky's work, we find that it betrays, careful composition, patient research, and thorough consistency. The author is capable of analyzing while his facility of generalization is of no mean order. Our judgment is, that in this last characteristic lies his greatest power.

A cursory glance at the topics which Mr. Lecky discusses, led us to a vague notion that between his work and the late Mr. Buckle's celebrated fragment there was a striking resemblance. A careful examination of the entire argument of Mr. Lecky has not only confirmed this suspicion, but led us to the conclusion that of all the disciples of the former, the latter takes the palm. If there were any gentle means of extorting from our author a frank word of confession, we believe the result would prove that he never thought of writing his work until, having read Buckle, he was supplied by him with arguments. The history before us is a veritable scion of the History of Civilization. We have now indicated its position. The family to which the author belongs is Darwin, Buckle, Draper, and the radical Broad Churchmen.

Since Mr. Lecky's work is perhaps the most recent, and certainly one of the most important apologies for the skepticism of the present day, we will follow his line of thought with some minuteness. Having given an introduction, he proceeds to the discussions contained in the six chapters into which the whole book is divided. These chapters are extended essays on Magic and Witchcraft; Miracles of the Church; Esthetic, Scientific, and Moral Developments of Rationalism; Antecedents and History of Persecution; the Secularization of Politics; and the Industrial History of Rationalism.

The terms used to define Rationalism indicate the general argument, though we are surprised to find no statement of a definition until we get nearly to the middle of the first volume. Here Mr. Lecky speaks out clearly: "The central conception of Protestant Rationalism is the elevation of conscience into a supreme authority as the religious organ, a verifying faculty discriminating between truth and error. It regards Christianity as designed to preside over the moral development of mankind, as a conception which was to become more and more sublimated and spiritualized, as the human mind passed into new phases, and was able to bear the splendor of more unclouded light. Religion is believed to be no exception to the general law of progress, but rather the highest form of its manifestation, and its earlier system but the necessary steps of an imperfect development. In its eyes the moral element of Christianity is as the sun in heaven, and dogmatic systems are as the clouds that intercept and temper the exceeding brightness of its rays. . . . A system which would unite in one sublime synthesis all the past forms of human belief, which accepts with triumphant alacrity each new development of science, having no stereotyped standard to defend, and which represents the human mind as pursuing on the highest subjects a path of continual progress toward the fullest and most transcendent knowledge of the Deity, can never fail to exercise a powerful intellectual attraction."

The author is infatuated with a false idea of progress and development. He seems to ignore the fact that the adherents of Orthodoxy believe in growth and the higher types of civilization as much as himself. What are the Churches working for, but the progress of souls, and for the advancement of the world toward the blessed consummation described by the prophets? The Bible points out the attainment by the Christian Church of a perfection that appears purely ideal to anything save humble faith. Rationalism, in its wildest fancies, never dreamed of as pure and wide spread a civilization as that promised in the plain declarations of the Scriptures.

When Mr. Lecky would make his readers believe that Orthodox Christianity opposes human progress, he is fighting a man of straw. But the real point of disagreement lies here; he holds that the factor of this advancement is human reason, while the Church claims that it is God. The Holy Spirit's agency is repudiated altogether by our author, and instead of it we are furnished with only the ordinary intellect of man. Besides, if we are to consider Christianity as nothing but a "conception," and one to be "more and more sublimated and spiritualized as the human mind passes into new phases," we might as well cast it off altogether, and let reason advance, unfettered, without it. If dogmatic systems are "sun-spots," why not do away

with them? It is a pretty bold face that a man puts on at this day when he coolly says to the millions of members of Christian Churches that the only purpose which their doctrines of faith serve, is the obscuration of the excessive effulgence of the mind's rays. The brightness would destroy us if we had nothing to temper it. After all, then, Rationalism does find a little use for dogmatic systems. How generous!

But from what woes does Rationalism deliver man? What has it already done for him? Mr. Lecky informs us that all the evils which have existed in the Church can find their only real antidote in Rationalism. The Christian religion used to be a system of terrorism, which painted in dark and forcible colors the misery of man and the power of evil spirits. Consequently it engendered the belief in witchcraft or magic. It filled the imagination with awful images of evil spirits of superhuman power and untiring malignity. Witchcraft prevailed over Europe, and it had a strong support in the wilds of New England. Now, Rationalism was latent all this time; but when once it became aroused, it dissipated superstition as the sun makes the morning mists to disappear. Sorcery could not live in its presence. Neither could the belief in miracles survive the new light which the awakened mind has been casting on all the modes of thought.

We regret that Mr. Lecky should so mistake as to include a belief in scriptural miracles in the same category with witchcraft, sorcery, and the ridiculous vagaries of the uneducated mind; also, that when he speaks disparagingly of miracles he should place the deceptions of Catholicism on a par with the miracles of the Scriptures. Having successfully accomplished the very easy task of disproving the pretended miracles of the middle ages, he leaps to the conclusion that all miracles are but little better than these tricks of the priesthood. His proposition is a broad one, and is couched in undisguised language: "The repugnance of men to believe miraculous narratives is in direct proportion to the progress of civilization and the diffusion of knowledge. . . . The plain fact is, that the progress of civilization produces invariably a certain tone and habit of thought which makes men recoil from miraculous narratives with an instinctive and immediate repugnance, as though they were essentially incredible, independent of any definite arguments, and in spite of dogmatic teaching."

But Mr. Lecky does not fail to see that when he takes this view of a belief in miracles, he boldly confronts every evangelical Protestant denomination. Hence he goes still further, and contends that the Protestant Churches are losing ground, that they fail to appreciate the wants of the age, and that independent Rationalism is the only agent capable of supplying the deficiency. Already earnest thinking has succeeded from Protestantism, and is reaping its own great harvest without the impediments of dogmatism and restrictive rites. Of the many hundreds of great thinkers and writers, in every department, who have separated from Catholicism, it would not be easy to find three men of eminence and sincerity who have attached themselves to any of the more conservative forms of Protestantism. Amid all the great religious revolutions of late years, Protestant Churches have made no advance, and exercised no influence. They have gained nothing by the decay of their ancient rival. All the power they once had has utterly left them. But it is not lost. Rationalism has absorbed it, and now possesses it.

In the same strain Mr. Lecky informs us that this age has totally rejected miracles. But he triumphs in his conclusion, and gives two laws which have effected the great result. First, the increasing sense of law, produced by physical science, which predisposes men more and more to attribute all the phenomena that meet them in actual life, or in history, to normal rather than abnormal agencies. Second, the diminution of the influence of theology, partly from causes that lie within itself, and partly from the great increase of other subjects which incline men to judge all matters by a secular rather than by a theological standard.

Mr. Lecky is an illustration of the great ease with which one disordered mind concludes that everybody else is in the same state. Not yet has the time arrived when the world has lost its sense of the miraculous, and God grant that it never may come.—*The Methodist.*

EARLY INSTRUCTIONS REVIVED.

BY JOHN B. GOUGH.

I remember myself the days of Sabbath school instruction. I remember the teachings of a praying, pious mother. That mother was very poor, but she was one of the Lord Jesus Christ's nobility, and she had a patient signed and sealed with his blood. She died a pauper, and was buried without a shroud, and without a prayer; but she left her children the legacy of a mother's prayers, and the Lord God Almighty was the executor of her last will and testament. That mother taught me to pray; and in early life I had acquired the habit of praying. She, with the assistance of teachers in the Sabbath school, had helped to store my mind with passages of Scripture. And we do not forget that which we learn. It may be buried—it may be hid away in some obscure corner of the heart; but, by and by, circumstances will reveal to us the fact that we know more than we dreamed we knew. After that mother's death, I went out into the world; exposed to temptation, I fell; I acquired bad habits; for seven years of my life, I wandered over God's beautiful earth like an unbled spirit, wandering, whipped, over a burning desert, digging deep wells to quench my thirst, and bringing up the hot, dry sand. The livery of my master had become to me a garment of burning poison, bound with the fetters of evil habit—evil habit like an iron net encircling me in its folds—fascinated by my bondage, and yet with a desire—O, how fervent—to stand where I had once hoped to stand. Seven years of darkness, seven years of dissipation, seven years of sin! There I stood.

"Ah," says one, "what is the effect now of

a mother's teaching and of a mother's prayers—of Sabbath school instruction, and of your good habits that you formed in early life?" O, I stood there—I remember it well—feeling my own weakness, feeling that the "way of the transgressor is hard," and that "the wages of sin is death," feeling in my heart of hearts all the bitterness that arises from the consciousness of powers that God had given to me wasted, conscious that I had been chasing the bubble pleasure, and finding nothing—gaining nothing by it—there I stood! That mother had passed to heaven. I remember one night sitting with her in the garret, and we had no candle. She said to me, "John, I am growing blind; I don't feel it much; but you are young—it is hard for you; but never mind, John, there's no night there; there's no need of any candle there; the Lamb is the light thereof." She has changed the dark, gloomy garret, to bask in the sunshine of her Saviour's smiles. But was her influence lost? No. As I stood, feeling my own weakness, knowing that I could not resist temptation, it seemed as if the very light she left as she passed, had spanned the dark gap of seven years of sin and dissipation, and struck the heart and opened it. I felt utterly my own weakness, and the passages of Scripture that were stored away in my mind—buried, as it were, in the memory—came as if whispered again by the loving lips of that mother into my ear. "He is able to save to the uttermost." That is what I want. I want to be saved—I cannot save myself—"save to the uttermost." "Him that cometh to me I will in no wise cast out." This was the force and influence of a mother's teaching. It was the force, as it were, of a good habit that had been utterly broken up and destroyed by the acquisition of the evil habits of sin.

UNDOING.

The *Watchman and Reflector* gives a thrilling "sketch from a hospital diary." The subject was a soldier wasting away with the Chickadee fever, described as "one of nature's best make, handsome, powerful in frame, with a great glowing eye, that told of intense passion, and a lip that told of indomitable purpose." There he lay, "thoughtful and unconfiding," refusing sympathy or other aid than the surgeons gave. Again and again the narrator tried to win upon him by such offices as are grateful to the sick, but was respectfully repulsed. At last:

"I was not satisfied with my effort. After a few hours I was again by the bed of the thoughtful man.

"I believe I have written nothing for you. Shall I not write to your friends, since you are unable?"

"I have no one to write to!"

"No one? No mother living?"

"No."

As I stood, the eyes grew softer and deeper; there was a swelling about the face and neck, a slight movement of the lip. Would he speak? Confide?

I waited—then the old question, "Can I do anything for you?"

"Can you undo?" What an utterance! Confession—remorse—agony.

"None can undo; not God himself—but it is left for us to do."

"Do! what can we do? Sick—lying here—dying—what can I do?"

"What would you do?"

"Undo!" with vehemence.

"Each one of us would undo something, had not God in his wisdom forbidden it. But you are doing even now; you are repenting."

"What's that? What good will that do?"

"It may lead to faith and pardon."

"Pardon! I would not pardon myself if I could. I don't deserve it." The lips were firm, the eye clear, the muscles no longer swollen.

"I don't want it, deserving what I do."

It was clear that no ordinary counsels or consolations could reach this man's heart. The fountain being opened, he went on to tell the story of the life that had planted this remediless, pitiless remorse in his soul. Among other confessions, "Let me tell you," he said, "what I did. There was a boy in my tent, a mother's son that used to pray. I loved the boy, and yet I swore in his ears till he stopped praying and learned to swear. I saw him shot down in battle at my side, with one of the oaths he learned from me upon his lips. He went with it to God." So he went on with the terrible tale—stolid almost—unhappy quite. Not even the word of salvation, "The blood of Jesus cleanseth from all sin," could touch his heart or engage his trust. What a lesson! what a question: "Can you undo?"

HASTEN SLOWLY.

Keep cool; don't hurry. Too much hurry, a high pressure rate of speed in all things, is the bane of our American life. We walk, work, eat, drink and sleep altogether too fast. We go through life with a rush, and hardly take time to die and be buried quietly. Our business men are "driven to death" by our ladies are worked into a condition of constant neuralgia and nervous headache; our young people whirl along the giddy course of pleasure, and dissipation like jockeys riding a steeple-chase; our very children have no time to be careless and happy and natural, they have week-day schools, and Sabbath schools, and public exhibitions, and monthly concerts, and all sorts of shows and parades; to be studied, and dressed and practiced for, till the poor little creatures are as hurried and worn, and harassed as their elders.

We say that ours is a fast age, and we say it as if we thought it sometimes especially meritorious, and desirable that it should be so. This is a fatal mistake. The speed at which we live, involves a fearful waste of vital forces, a shortening of the actual term of life, and a narrowing of the range if our enjoyments and our usefulness, as needless as it is wicked. It is a mistake to suppose that the pleasures or the duties of an average term of life can be crowded into a few brief feverish years, that the powers and capacities with which the Creator has endowed us, were intended to be burned up in this way. A man has no right to bring all his powers, all his thoughts and all his time as a sacrifice

to the Moloch of business. Some portion of each is due to rest, to thought, to prayer, to recreation, to family and social intercourse, and the cultivation of all those thousand nameless amusements and courtesies which make life pleasant and graceful. These are as much duties as an obedience to the decalogue or to the laws of the land, and a failure to observe them is sure to bring its fitting punishment in character deteriorated, health impaired, happiness diminished, and life cut short when it should be but begun.

Visit any one of our lunatic asylums, and inquire into the causes which have brought its inmates here, and you will be astonished at the numbers who are merely the victims of over-work and hurry. Physicians will tell you, not only that the proportion of such cases is appalling large, but that they are usually among the most hopeless which come to them for treatment. The vital forces are all used up, and when the brain gives out under protracted high pressure, there is nothing to fall back upon. Only death can end the hopeless mental darkness which might have been wholly avoided by a tolerable degree of attention to nature's laws, by more moderation in business, and by abstaining from the fatal folly of too much hurry.—*Portland Transcript.*

MISSIONARY TEACHING IN INDIA.

While preaching in the Bazaar this evening, I tried to explain the divine origin of the Bible. A Mohammedan replied that what I said was the truth, and that the Koran taught the same thing. I answered him in the following manner: "The Koran contains much that was given by inspiration, but the compiler of the Koran was not an inspired man. That part which is inspiration was taken from the Bible. You say your name is 'Fazl Hosen.' Now suppose you write a book this year; the people read it and say, 'This is Fazl Hosen's book.' Five years hence another man, say 'Ghulam Mohammed,' produces a book which he claims to have just written, but when the people begin to read it they find that all the important chapters are just what they had read in your book! only that they are a little changed. What will they say? Will they not say this is plagiarism? 'Ghulam Mohammed,' copied nearly all this from Fazl Hosen's book, which was written five years ago? Just so the Koran is not a new revelation at all, but a lot of chapters containing parts of the biography, etc., of men who lived many centuries ago. And as these historical sketches are found in the Bible, which was written many centuries before Mohammed was born, it is evident that they were transcribed from that book into the Koran."

While preaching on the Judgment, a Hindoo, after assenting to what I was saying about every man being accountable for his own actions, interrupted me by saying: "People are born and die every day. Now God cannot make a new soul for every one that is born. So when one dies, his soul just goes into some one else, for the soul never dies." I replied: "You say God is almighty. Can he not then make a soul for every one who is born into the world? Is he so poor that he has to take one man's life to supply another? Besides this, you say that we must all give an account to God at the Judgment, and every man will be punished or rewarded according to his actions in the world; but suppose I die, and my soul goes into another; he dies, and the soul goes into a third person; now will you tell me whose soul it will be at the Judgment, and who will give an account of the deeds we have all three committed?" The crowd laughed at him, and he did not attempt to answer.—*Zion's Herald.*

SERIOUSNESS IN SERIOUS THINGS.

The importance of our matter condemns coldness and sleepy dullness. Our spirit should be well awakened, that we may be fit to awaken others. If our words be not sharp and piercing, they will hardly be felt by strong hearts. To speak slightly and coldly about heavenly things, is as bad as to say nothing of them. All our work must be managed reverently, as becomes them that believe in the presence of God; not treating holy things as common. The more God appears in our duties, the more authority they will have with men. Reverence is that affection of the soul which proceeds from deep apprehensions of God, and denotes that the mind is much conversant with him. To manifest irreverence about the things of God is so far to manifest hypocrisy, and that the heart agrees not with the tongue. I know not how it is with other persons; but the most reverent preacher, who speaks as if he saw the face of God, does more affect my heart, though with common words, than an irreverent man, with the most accurate preparations, though he bawl it out with ever so much seeming correctness. If reverence be not equal to fervency, it has but little effect. Of all things in the world, I hate that most which tends to make the hearers laugh, or to affect their minds with such levity as stage-plays do, instead of affecting them with a holy reverence of the name of God. We should suppose, when we draw near him in holy things, that we saw the throne of God, and the millions of glorious angels attending him, that we may be awed with his majesty, lest we profane his service and take his name in vain.—*Doxter.*

PRESIDENT LINCOLN'S MOTHER.

It would be interesting to know more of President Lincoln's mother, and of the influence she undoubtedly had in guiding the mind of the youthful pioneer. But we never shall; nearly all that remains to us of her brief biography is, that she taught her son to read the Bible. Near the village of Gentryville, Spencer co., Indiana, is her grave, a modest grass-covered mound, without headstone or monument. A few weeks before his tragic death, the President expressed his intention in a letter to a friend, to visit the locality and erect a suitable memorial over the grave. A paper, in commenting on this fact, remarks, "he was not permitted to fulfill his desire. No and yes. He raised no monument of marble to that sacred memory, but his life

was a token to her praise such as few mothers in this or any other land have received.

The Advent Herald.

TUESDAY, AUGUST 29, 1865.

JOSIAH LITCH, EDITOR.

THE MILLENNIUM—LITERAL VIEW.

The discourse which we have given this subject from Dr. Siess, is so full and conclusive that we scarcely need add more. But as it is a question in which many persons of all persuasions feel a deep interest, we propose to continue our selections from different authors.

One of the most interesting points in the 20th chapter of Revelation, is the question as to the identity of Gog and Magog. Who are they? it is often asked.

Dr. Cumming, in his volume, entitled *The End*, says that he thinks he has discovered the solution of the question. His opinion was that it was "the wicked dead who shall be raised at the end of the thousand years." This is our own view of the subject. "The rest of the dead lived not again until the thousand years were finished," clearly implies that they will be raised again when those years are fulfilled. And having died in the four quarters of the earth, they will be gathered from these sources around the camp of the saints, and the beloved city. And it will be just such a multitude as we might expect to be gathered of that class, as the sand upon the sea shore.

Dr. Prince, a former pastor of the Old South Church, Boston, we find expressed the same view. We copy the following from that valuable compilation by Rev. D. T. Taylor, *The Voice of the Church*:

PRINCE, A. D. 1750.

Thomas Prince, pastor of the Old South Church, Boston in 1728, of whom Chauncy said, "he was second in learning to none but Cotton Mather in New England," was an eminent Pre-millennialist. He fully entered into Mather's views, and of him said, "And to say no more—I cannot think to wish a greater blessing in the present state of the prophetic system, than that the God of the spirits of all flesh, would, in my own dear country and every other, raise up numbers of such ministers as this, and prosper this superior example for the forming and animating them that they may burn and shine as he, and prepare the world for the most illustrious appearance of the Great God, our Saviour Jesus Christ, that Sun of Righteousness." To this, we add our hearty Amen. He made the prophecies a "favorite study of his life," says Spalding, "and was far from adopting the modern plan of the Millennium. Concerning Gog and Magog, he made the following observation, 'For nearly forty years, I have been more and more inclined to think that the Gog and Magog of Rev. 20, will be the wicked raised at the end of the thousand years, whose rancored and malicious spirits, with all the devils then brought out of the dark abyss together, possessing, inflaming, and inflaming them, will be permitted to rage against the saints for a very little season, till the general judgment comes on and quells them.' This view explains an important doctrine connected with Pre-millennialism. Prince died in 1758.

THE DAYS OF OUR SAVIOUR.

HIS ARREST.

When Christ rode into Jerusalem and was proclaimed King, and justified his proceeding by refusing to forbid his disciples to make the proclamation, saying, "If these should hold their peace, the stones would immediately cry out;" the rulers of the Jews were excited, and regarded it as it was in fact, an assumption of royal dignity, and it was on that ground they made the arrest.

HIS INDICTMENT.

The Jewish nation at that time had lost the authority of capital punishment, being subject to the Romans. They could indict, but not convict or execute. The whole Jewish council was called together to act in the capacity of a grand jury, to try to find a bill against Jesus. Their law required two or three witnesses in order to convict. These they sought, but could not find. Many witnesses came and testified, but no two agreed, except the two who said we heard him say, "Destroy this temple, and in three days I will raise it up." But this did not meet the case. He did claim to be king of the Jews, the promised Christ? None could testify that he had done so. Failing to find sufficient testimony to establish a true bill, the high priest sought by provocation to draw out of the Saviour some word on which they could lay hold and convict him. But he held his peace.

THE OATH OF CHRIST. It is not being able to provoke a remark, the high priest put Jesus under oath to testify for himself on the point. He said, "I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God?" To this oath Jesus responded, "Thou sayest it." And on this the high priest rent his clothes and said, "You have heard his blasphemy. What need we have of further witness? And they said he is guilty of death."

THE BILL ON WHICH HE WAS TRIED.

The counsel led Jesus to Pilate for trial, and presented this bill. "We found this man perverting the nation, forbidding to give tribute to Caesar, and saying that himself is Christ, a King."

In this charge of perverting the nation, there are two counts. 1. "Forbidding to give tribute to Caesar." 2. "Saying that himself is Christ, a King." And on this charge, Jesus went to trial.

HIS PLEA TO THE CHARGE.

When brought before Pilate, the governor asked, "Art thou the King of the Jews?" He answered, "Thou sayest it." Thus he pleaded the truth in justification.

"Thou sayest it," was among the Hebrews

the strongest form of affirmation. And when Jesus made this answer, he placed his claim to royalty over Israel in the strongest form. And this the angel Gabriel had done before the birth of Jesus, saying to Mary, "Thou shalt call his name Jesus. And the Lord God shall give to him the throne of his father David; and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

But concerning the count which charged him with forbidding him to give tribute to Caesar, he said, Why ask me? Ask them that heard me; they know what I said. He had said, "Render to Caesar the things that are Caesar's, and to God the things which are God's."

HIS TRIAL.

Pilate proceeded to the trial with a fixed purpose to do justice in the case. And after the closest scrutiny, he declared, "I find no fault in him." "This man has done nothing amiss." "I sent you to Herod, and nothing of death or of bonds is done to him." He took water, and washed his hands before them and said, "I am clear of the blood of this just man; see ye to it."

THE FINAL JUDGMENT OF PILATE.

Pilate wrote in Hebrew, Greek and Latin, "This is JESUS OF NAZARETH THE KING OF THE JEWS." This he did of set purpose as his deliberate conviction from which he would not recede. For when the Jews saw the inscription, they appealed from it, and asked that it should be changed. "Write not," they said, "King of the Jews, but that he said, I am King of the Jews," to which Pilate responded, "What I have written, I have written." Thus it must forever stand as the deliberate judgment of the Superior Judicial Court of Judea, Pontius Pilate presiding, that Jesus of Nazareth is the King of the Jews. Who shall go behind this judgment and say he is not?

If so, then in his times, he who "before Pontius Pilate witnessed that good confession," "shall in his times show who is that blessed and only potentate, the King of kings, and the Lord of lords." He is the Nobleman who has gone to a "far country to receive for himself a kingdom and to return." No monarch who ever occupied a throne, ever received a clearer award of title to that throne, than did Jesus on his trial, to the throne of Israel, and sooner or later he will come in possession of it if he is alive. So that the only question left for our faith to settle is, Is Jesus of Nazareth alive? He has no competitor, for no Jew living, can as he has, prove his pedigree to David.

LETTER FROM THE EDITOR.

At Derby Line, Vt., our meetings were refreshing, but not large, except on the Sabbath, when there was a good audience, and we trust the word was received in good and honest hearts. Many old friends were there, and many faces we had not before seen. But it is comforting to find, the fruit of former years still remaining witnessing to the power of truth and divine grace.

At the tent-meeting at WAT'S MILL, C. E., which continued over two Sabbaths, we found a true yoke-fellow in Elder Samuel W. Thurber, an old and faithful laborer in the Lord's vineyard, who has labored more or less for many years in this section of Canada, with great success. Many will rise up in the day of Christ to call him blessed. Several other ministers were present and rendered assistance in the meetings, among whom were Elders Isaac and Daniel Blake, who embraced the faith in 1842, and remain steadfast; also Elders Griffin, McKinsey, Stevens, Merrill, and Forsyth of the Congregational Church, a firm believer in the pre-millennial advent.

The meetings from the first evening were characterized by the presence of the Holy Spirit, and the brethren had a mind to work. The people, although in the midst of hay and harvesting, to a great extent lay aside their work for the meetings. On each Sabbath there was a crowd of people from all the adjacent country, who listened with great attention to the word.

The awakening Spirit was present and moved upon the hearts of the people, and several gave themselves to the Saviour. It was refreshing to see sinners coming to Jesus, to hear the cry, "God, have mercy." May the work go on in power, till the whole region shall be awake to the things which belong to their peace.

On Monday, the 14th of August, visited East Hatley, and preached at the old church, where in 1848, in company with Elder R. Hutchinson and others, we held and formed the first regularly organized Advent Conference, by the adoption of a constitution and providing for its perpetuity. This Conference is now called the Canada East and Northern Vermont Conference.

Wednesday, the 16th, our meetings were interrupted through the day by the occurrence of three funerals within the circle from which our congregations came. One was that of a young man who was at the tent-meeting on the Sabbath, hearty and well, and before Monday was gone; his spirit had gone to God. Truly, "In the midst of life we are in death."

Another was Mrs. Watt, of Hatley. She had been the mother of twelve children, living at the time of her death, and eleven of whom were present at her funeral, and deeply mourned their great bereavement. She was a disciple of Jesus, and died in hope of a part in the resurrection of the just. She gave two sons to the United States during the rebellion, who served faithfully and honorably till discharged at the end of the war. They so fully secured the confidence of their officers, that although Canadians, and when across the lines free from arrest as deserters, they readily obtained furloughs to go home, and with a manhood which does them honor, promptly returned to duty. Such a mother and such sons deserve honorable mention and deep gratitude from all loyal Americans.

After the close of the afternoon service on Sunday the 20th, leaving Elder Thurber to carry on the third service, we went to West Hatley, and preached at 5 o'clock to a good, but hastily gathered audience.

In the afternoon of the Sabbath a messen-

ger arrived from Bolton, C. E., with a request for us to attend on Monday the funeral of

ELDER ASHER SMITH.

To this request we could not give a refusal. In 1842 he went to Boston for the express purpose of inducing us to visit Canada and preach the gospel of the kingdom; and also was one of the most active in preparing the way for the meetings then held. He was then an old man, some 67 or 8 years of age, but full of love for his Lord's appearing, and zeal for the proclamation of the doctrine.

He has remained steadfast in the faith, till at the age of almost 89 years, he fell asleep in Jesus, to awake, we doubt not, in his likeness at the sound of the last trumpet. He commenced preaching the gospel among the Methodists at the age of about 18, and loved the work to the end. At one of the last meetings he attended, he spoke of his long life in the ministry, and said, "If I was a young man I would begin again." He buried his wife about four years ago, with a heart full of faith and love, in joyful hope of reunion in the New Jerusalem. J. L.

A PERSONAL DEVIL.

In *Zion's Herald* of August 9th, we find an article on this subject from the pen of G. F. Eaton. With the general sentiments of the article we are heartily agreed. But we think he has greatly weakened its force by the following paragraph.

"The intimations we have of Satan's previous history is proof of his personal existence. In Rev. 12: 7, 9, we have the following language: 'There was war in heaven: Michael and his angels fought against the dragon, and the dragon fought with his angels, and prevailed not, neither was their place found any more in heaven; and the great dragon was cast out, that old serpent called the devil and Satan, which deceiveth the whole world, he was cast out into the earth, and his angels were cast out with him.' Some commentators state that the old dragon here spoken of cannot refer to Satan, because we should be led to the absurdity of believing he had seven heads and ten horns, etc.; and yet they have no hesitancy in referring the whole passage to the conflict between the Christian church and the Roman power. But we wish merely to state our belief without fear of proof to the contrary that the passage teaches the pre-existence of Satan, who caused war and contention in heaven, for which he was cast down to hell. Christ, referring to this fact in history, says, 'I saw Satan like lightning fall from heaven.' Those who believe in his personal existence can account for that existence upon no other theory; hence in our summary, the names, acts, and history of Satan, we have a strong ground-work as a basis for the doctrine that there is a devil."

If the writer had considered that this scene is laid subsequent to the birth of a man-child, who is to "rule all nations with a rod of iron," without pausing to ask even who he is, he would certainly be forced to the conclusion that it was not as early as the days of Adam that the war in heaven occurred.

Again, it is not into hell the devil is cast from heaven; but into the earth. Once more, he, after this overthrow, is represented as having great wrath, because he knoweth he hath but a short time. The scene is certainly laid amidst the commotions of the last days, and not near the origin of the human race. We apprehend the writer had studied Milton more carefully than he had the word of God.

IMMORTALITY.

Christianity is not the first to teach the doctrine of immortality; but the precepts of our Lord are the best and only practical teaching for one who would live as an immortal being. I remember to have read how some of

came into my mind. "The wind bloweth where it listeth, and thou hearest the sound thereof; but canst not tell whence it cometh nor whither it goeth. So is every one that is born of the Spirit." The words took hold of me, settled down into my heart, and seemed to renovate my whole being. Every doubt on the subject of God or religion vanished, and a happier man never lived than I was."

Such in brief, is the narrative of one who for thirty-eight years had never been heard to acknowledge his faith either in the Bible or in God. And since that moment, no doubt has ever entered his mind in respect to either. No one can ever thus sincerely seek God, and not find him; for his promise is: "In the day thou seekest me with all thy heart, I will be found of thee." Reader, if you are without God in the world, go thou and do likewise. **En.**

News of the Week.

THE IMPRISONED CONSPIRATORS.—The steamer that took the conspirators to the Dry Tortugas has returned. The prisoners were landed on the 25th ult. When informed of their destination they were quite depressed; but on finding a good sea-breeze there, and the place pleasant, they anticipated, they were more resigned. Mudd was assigned to duty as Assistant Surgeon, Arnold a clerkship, Spangler as carpenter, and O'Laughlin was given employment at what he was fitted for. These prisoners have all confessed participation in the conspiracy either before or after the fact, and fully vindicate the court in their punishment. There are about 500 prisoners there.

UNITED STATES CHRISTIAN COMMISSION.—We are glad to learn that the United States Christian Commission is about to publish a history of its formation, as well as a collection of authentic and valuable information. Such a memorial will, undoubtedly, prove to be the most interesting volume the American people could wish for. It will be a treasure in every household. The millions who are grateful for the services of this commission in the past, will look upon the publication of its worthy deeds as a true evidence of its benign spirit to work for the common good of the American people. We will hail such a record with joy, and call the attention of our readers to the further particulars in another column.—*The Methodist.*

A Commission has been appointed by the President, consisting of D. N. Cooley, Commissioner of Indian Affairs, Judge Edmonds of the General Land Office, and Elijah Sells, Superintendent of Indian Affairs for the Southwest, to meet delegates from the various Indian tribes lately in rebellion, on the first of September, at Fort Gibson. It is hoped that this meeting will result in a new treaty and the formation of more friendly relations with these tribes, whose hostility has been causing considerable apprehension.

THE CONGREGATIONAL BUILDING IN BOSTON.—The Congregationalists have entered upon the work of raising \$100,000 to erect a Congregational Building in this city, which shall be a centre and home for all Congregationalists visiting Boston, a place of deposit for the valuable library of the Congregational Library Association, and for all papers and documents of value relating to the denomination.

SYMPATHY FOR MEXICO.—A meeting in honor of the Mexican Republic was held in New York, on the 3d inst. An extract from a letter said to be from Gen. Sheridan was read, in which he said we should give a permanent government to Mexico. "Our work in crushing the rebellion will not be done until this takes place. The advent of Maximilian was a portion of the rebellion and his fall should belong to its history." On the 3d inst. the Mexican Minister at Washington received ninety-four letters from officers who served in the Union army through the late rebellion, tendering their services to the Liberal government of Mexico.

"SOUTHERN METHODISM IN EAST TENNESSEE."—Fifty of the preachers and over six thousand of the members have already left the Methodist Episcopal Church, South, and organized the Holston Conference of the Methodist Episcopal Church. I had the pleasure of attending the recent session of this young conference at Athens, East Tennessee. The spirit manifested here gave evidence that the day of redemption for the Switzerland of America draweth nigh.—*Methodist.*

LINCOLN'S SERMON.—In a sketch of the life and character of the late President, Lincoln, the following is given as a short sermon which he was in the habit of preaching to his children: "Don't drink; don't smoke; don't chew; don't swear; don't gamble; don't lie; don't cheat. Love your fellow-man as well as God. Love truth. Love virtue, and be happy."

Our Minister at Constantinople officially informs the government that the cholera continues to extend its ravages, and says that had the proper quarantine regulations been enforced at first, the introduction of the disease from Egypt might have been prevented.

It seems to him from the experience at Constantinople, that it would be advisable in the United States to guard against it by most rigid quarantine regulations.

The British loss in men during the Revolutionary war was 24,853, and that of the Americans 9,696. At Lexington the British loss was 273, and ours 84. At Bunker Hill the British lost 1,034, and the Americans 453. At Bennington the English loss was 800, and ours 100.

At the beginning of the war there were 230,000 slaves in Kentucky. Gen. Palmer, commanding in that State, estimates that they now number less than 64,000.

The most extensive glassware factories in the United States are located at Pittsburgh. In that city are fifteen bottle and vial facto-

ries, doing a business of \$2,100,000 per year; fifteen window-glass factories, averaging 400,000 boxes of glass per year, worth \$2,600,000; and fifteen flint-glass factories, doing an annual business of \$2,000,000. Total value of their business nearly \$7,000,000.

ITALY AND THE POPE.

The fate of the temporal power of the Pope will chiefly be decided by the sentiments of the government and the people of Italy. If they are and remain determined upon putting an end to it, it will not be saved by the selfish and fanatical policy of other Catholic powers, like France and Spain. Among all the contests, therefore, which the Church of Rome, without ceasing, is carrying on with the secular governments, none awakens a more profound and more universal interest than those with Italy.

The progressive part of Italy, and the friends of civil and religious liberty all over the world, who sympathize with it, viewed with some alarm the opening of negotiations between the government of Victor Emmanuel and the Pope. It was feared that the hope of restoring peace between Church and State might induce the Italian government to make compromises respecting the present dominions of the Pope, which would destroy the nation's hope of the ultimate annexation of Rome.

The fears of the Italian nation have fortunately proved to be groundless. The Italian government, it is true, was very anxious to establish peace with the head of the Roman Catholic Church. Its special envoy, Signor Vegezzi, was instructed to show the most conciliatory spirit, and only to guard against making any concessions which would imply the negation of *factus* of the existence of the kingdom of Italy. The government was of opinion that the court of Rome, if it really wanted the establishment of amicable relations, could at least not refuse to grant to Italy the *minimum* of the rights and powers conceded to all the other Catholic governments of the world. It demanded, therefore, in particular, the submission of the papal bulls to the royal *execratur*, and the oath of allegiance from the bishops. When the Papal court persisted in refusing these demands, the negotiations were broken off and the envoy recalled from Rome.

This issue of the negotiations between Italy and Rome has dispelled many fears and raised great hopes for the future. The Italian government has hastened to lay before the world, in the form of a report, addressed by the Minister La Marmora to the King, a full and official narrative of the whole of the negotiations. At the close of this report the minister says—and the government by publishing the report endorses the sentiment—that the day is perhaps not far distant "when the so much desired separation of Church and State will bring with it the complete separation of religious and spiritual from civil interests, to the common benefit of both Church and State." Hitherto none of the larger governments of Europe have yet dared to adopt the principle of separation between Church and State. The example of a powerful State like Italy would produce a powerful sensation in Europe, and hasten the complete triumph of one of the fundamental principles of American democracy.—*The Methodist.*

WINE DRINKING IN ITALY.

A correspondent of the *Episcopal Recorder*, written from Italy, gives the following view, which differs somewhat from the opinion commonly entertained in regard to the use of wine in that country:

Englishmen, accustomed to the fiery wines and liquors used in their own cold and damp country, find themselves able to drink large quantities of Italian wines without intoxication, and therefore declare them harmless. Americans gladly believe this, and moreover, that it is all right and according to native custom to drink them clear and by the pint; while in truth the natives themselves stand aghast at the amount more or less safely imbibed by American and British tourists.

Drunkenness is a vice almost unknown among Italian gentlemen. One who is once seen drunk is forever thereafter disgraced, and is shunned by his acquaintances. We wish that this were the case on this side of the Atlantic! We are sure that this vile vice, which meets us at every step, will never be arrested until a stern, strong, outspoken public opinion shall be brought to bear against it. When will this be? When Christian men and Christian women are ready to speak and to act according to their responsibilities and not before.

Italian gentlemen almost invariably drink their wine mixed with water, and we have never seen one take more than a very small tumbler full at any one meal; but we cannot say the same of the Italian peasant, whether he be a resident of the city or of the country.

We have heard Americans earnestly declaring that "nobody gets drunk in Italy, or in any country where wine takes the place of stronger liquors." Now we have sifted this matter thoroughly, both in Switzerland and in Italy, and are bound to deny the assertion. The Italian laborer rarely begins his potations until his day's work is done; consequently travelers see and know very little of the extent of them. They carouse from about sundown to ten, eleven, or twelve o'clock at night. Their money spent, or midnight come, they reel to their wretched homes; and the cries of their children, and the groans of their wives, soon tell of the fury and brutality which mark the drunkard of the world over, whether he wear homespun or broadcloth. During a few years of residence in Italy, our household was served at different times by some eleven men and women servants. Four of this number were occasionally more or less useless to us from the effect of too much wine, and four of the remaining seven had their homes made miserable from the same cause.

We soon proved the truth of this statement to our full satisfaction, for if our wine-closet were by any accident left open, our servants were soon quarrelsome, and would only be fitted to resume work by a night's

sleep. But be glad, O Italy, that this degrading and vulgar vice finds no place or favor save among the poorest and most ignorant of your people!

A Swiss physician of very high standing residing in the Canton de Vaud, told us that throughout that region, with the culture of the vine had come the curse of drunkenness, and that a most lamentable increase of sin and sickness had been the result. Two most excellent and widely known pastors of the Vaudois Church gave a similar testimony.

HE IS A CHRISTIAN.

He is a Christian! Then he is a man of truth. Upon his word you may implicitly rely. His promises are faithfully fulfilled. His representations he believes to be scrupulously exact. He would not hazard his veracity upon a contingency. "He that speaketh truth sheweth forth righteousness."

He is a Christian! Then he is an *honest* man. He had rather wrong himself than wrong his neighbor. In whatever business he may be engaged, you may be sure that his dealings will be honorable and upright. "Provide things honest in the sight of all men." "The way of the just is uprightness."

He is a Christian! Then he is a *humble* man. He thinks of his own infirmities, acknowledges his dependence upon God, and regards the wealthiest and poorest of his brethren as men, and worthy of his Redeemer's love, and worthy of his attention and interest. "God giveth grace to the humble." "He that humbleth himself shall be exalted."

He is a Christian! Then he is a *kind* man. He feels interested for his neighbors, and has ever a pleasant word for those he meets. He strives to promote the welfare and happiness of those with whom he is associated. His generous heart delights in diffusing enjoyment. "The law of kindness is in his tongue." "To godliness add brotherly kindness."

He is a Christian! Then he is *charitable*. He is prompt to attribute right motives to others rather than wrong, wherever it is possible. Knowing his own liability to err, he will regard with a charitable heart the failures, and will be more ready to reclaim and restore than to ensure them. "Bear ye one another's burdens, and so fulfil the law of Christ." "Charity suffereth long, and is kind."

He is a Christian! Then he is *forgiving*. Wrong does not rankle in his heart, craving for revenge. The forgiving word is ready upon his lip for his most implacable enemy. "If ye forgive not men their trespasses, neither will your Heavenly Father forgive your trespasses." "Even as Christ forgave you, so also do ye."

He is a Christian! Then he is *benevolent*. He feels the hungry, clothes the naked, ministers to the sick. Human distresses touch his heart and open his hand. The spiritual maladies of mankind excite his commiseration, and to relieve and remove them his influence and property will be cheerfully contributed. "Freely ye have received, freely give." "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

LINCOLN AT HOME.

In addition to this business integrity, he was extremely humorous, sociable, and agreeable, becoming everybody's friend and nobody's enemy. By these qualities people came to know him thoroughly. He was taken into every man's house, as one of his own household. From his nature, honesty, purity, etc., people termed him "honest Abe."

When he first came to Springfield, he was extremely poor; having not a shilling in his pocket, and with but a very scanty wardrobe. He would stop a while with one, and then with another, going from neighbor to neighbor, all esteeming it a favor to have him in their houses. At that time he had read well and thoroughly everything he had touched, including the Bible and Shakespeare, which were his leading books at the time of his death. He was, said Mr. Herndon, a good biblical scholar. When he was twenty-three years of age he had read his story and biography considerably, and he mastered Burns when he was twenty-five.

He never, while engaged in his profession, accumulated much property. He seemed to not have had much care to gather wealth. When he did a service professionally, he would charge accordingly as he estimated the value of the work done, and not according to the standard of other men's fees. If he regarded a service worth a dollar, he charged only that, although other men might charge twenty dollars for doing the same thing.

His strict fidelity to principle was illustrated by his partner by the following incident. He said when Mr. Lincoln collected any money belonging to the firm, he would always take half the amount received, and fold up the other half, write upon it the word "Billy" (the name he familiarly called his partner), and lay it away in his pocket-book. One time Mr. Herndon said to him:

"Why do you do that? Why not take the whole of the money and use it?"

"Because," said Lincoln, "I promised my mother never to use anybody's money. Should anything happen to me, that money would be known to be yours.—*Cor. of the Methodist.*

AN ASTRONOMER'S PRAYER.

These are the last words in Kepler's *Harmony of the World*:

"Thou who, by the light of nature, has kindled in us the longing after the light of thy grace, in order to raise us to the light of thy glory, thanks to thee, Creator and Lord, that thou testest me rejoice in thy works. Lo! I have done the work of my life with that power of intellect which thou hast given. I have recorded to men the glory of thy works, as far as my mind could comprehend their infinite majesty. My senses were awake to search, as far as I could, with purity and faithfulness. If I, a worm before thine eyes, and born in the bonds of sin, have brought forth anything that is unworthy of thy counsels, inspire me with thy Spirit that I may correct it. If, by the wonderful beauty

of thy works, I have been led into boldness; if I have sought my own honor among men as I advanced in the work which was destined to thy honor, pardon me in kindness and charity, and by thy grace grant that my teaching may be to thy glory and the welfare of all men. Praise ye the Lord, ye heavenly harmonies; and ye that understand the new harmonies, praise the Lord. Praise God, O my soul, as long as I live. From him, through him, and in him, is all—the material as well as the spiritual; all that we know, and all that we know not yet, for there is much to do that is undone."

THE CYNIC.

The cynic is one who never sees a good quality in a man, and never fails to see a bad. He is the human owl, vigilant in darkness, and blind to light, mousing for vermin, and never seeing noble game. The cynic puts all human actions into only two classes—openly bad and secretly bad. All virtue and generosity, and disinterestedness are merely the appearance of good, but selfish at the bottom. He holds that no man does a good thing except for profit. "The effect of his conversation upon your feelings is to chill and sear them; to send you away sour and morose. His criticisms and inuendoes fall indiscriminately upon every lovely thing, like frost upon flowers. If a man is said to be pure and chaste, he answers, Yes, in the day time. If a woman is pronounced virtuous, he will reply: Yes, as yet. Mr. A. is religious: Yes, on Sundays. Mr. B. has just joined the church; Certainly, the elections are coming on. The minister of the gospel is called an example of diligence: It is his trade. Such a man is generous: Of other men's money. That man is obliging: To all suspicion and cheat you. This man is upright: Because he is green. Thus his eye strains out every good quality, and takes in only the bad, as the vulture, when in the highest heaven, will sail by living flocks and herds, but comes like an arrow down upon the smallest carcass. To him religion is hypocrisy, honesty a preparation for fraud, virtue only want of opportunity, and undeniable purity, asceticism. The live-long day he will coolly sit with sneering lip, uttering sharp speeches in the quietest manner, and in polished phrase, transfixing every character which is presented: "His words are softer than oil, yet are they drawn swords." Ps. 55: 21. All this to the young, seems a wonderful knowledge of human nature; they honor a man who appears to have found out mankind. They begin to indulge themselves in flippant sneers; and with supercilious brow, and impudent tongue, wagging to an empty brain, call to naught the wise, the long-tried, and the venerable.—*H. W. Beecher.*

MUTUAL DEPENDENCE.

We enter upon life as weak, unconscious infants; dependent every moment on other eyes to watch for us, and other hands to minister to us, while we kindle in their hearts the most powerful emotions, and unconsciously react upon them for joy or sorrow. We are not less dependent on our fellow-creatures for our continuance in life, from the cradle to the grave. There is not a shred of clothing which covers our body, nor a luxury which is placed on our table, nor an article which supplies the means of labor, nor one thing which is required by us as civilized beings, but involves the labor and sacrifices of others on our behalf; while by the same law, we cannot choose but contribute to their well-being. The cotton which the artisan weaves or wears, has been cultivated by brethren beneath a tropical sun, and possibly beneath a tyrant's lash. The tea he drinks has been gathered for him by brothers on the unknown hill-sides of distant China. The oil that lights his lamp has been fetched for him out of the depths of the Arctic seas by his sailor-brothers; and the coal which feeds his fire has been dug out by swartly brethren, who have been picking and heaving for him amidst the darkness and dangers of the mine. If the poorest mother writes a letter to her son in some distant spot in India, and puts it into the window-slit of a village post-office, without a word being spoken, how much is done for her before that letter reaches its destination? The hands of unknown brethren will receive it, and transmit it; rapid trains will hurry it over leagues of railways; splendid steamships will sail with it from port to port, from land to land. It is watched day and night through calm and hurricane, and precious lives are risked to keep it in security, until in silence and in safety, after months of travel, it is delivered from the mother's hand into the hand of her child.—*Parish Papers.*

"BE NOT FAITHLESS, BUT BELIEVING."—"The Lord has died; despond not. The Lord has risen; doubt not. The Lord is exalted; fear not. The Lord reigneth; hesitate not. The Lord returneth; delay not. Believe, and that with all simplicity and with all joy. Believe, and bring before him the wants of thine own heart and daily life, the daily requirements of thy soul; trust, and look upward. Believe, and bring before him the wants of thy friends, both thy body and soul; trust, and look upward. Believe, and bring before him the wants of the church; trust, and look upward. Believe, and bring before him the wants of the world; and still, trustingly, look upward. "The night cometh, and also the morning." Soon the Lord shall return, and thou shalt welcome him, thou, and all the saints; nay, earth itself, and all that dwell therein. Then occupy till he come; and if before that day dawn, thou art called to rest, lie down to sleep in hope of the blessed resurrection, and the coming of the Lord with ten thousand of his saints. Even so, Lord Jesus, come quickly!"—*Dr. Eldersheim.*

SLAVERY ILLUSTRATED.—Last week a crippled negro appeared at the office of the Freedmen's Bureau at Washington, asking relief. This colored man says he was formerly free and working for wages in Maryland across the Eastern Branch. He went South in 1857 with Dr. Lee, for whom he had been working, persuaded by spurious promises of higher pay. Receiving wages

at first, he was at length held and treated as a slave. In the winter of 1863, Dr. Lee hired him out to the rebel Post Quartermaster at Jonesboro', Tenn. After remaining eight or ten months, he attempted to escape to the lines of the National forces. He got twenty miles away, but was captured and taken back, when this rebel quartermaster took him to Surgeon Williams, in charge of the rebel hospital there, and ordered him to cut off his feet and hands, to prevent, as he said, his attempting to run away again. The doctor partially complied, amputating both legs just above the ankle. He left the stumps undressed over night, but finding him alive the next day, said: "What, you nigger! are you alive yet? I intend to kill you!" He then had him placed in an ambulance and taken to the hut of an old colored man, where he remained until our troops occupied the place. This colored man brings vouchers from white people corroborative of his statements, which are believed by officers of the Bureau.

DELIRIUM TREMENS.

Let all young men, moderate drinkers, read the following, and learn:

It has sometimes occurred to me that the exhibitions of agony we sometimes see in persons tortured by delirium tremens, should be interpreted not so much as the results of bodily disease as the signs of the capacities both of body and soul—especially the latter—for spontaneous self-organizing sufferings.

I saw a man once in this condition. He was a man of great strength, and had been temperate he might have lived a century. There seemed no part of him un-sound; and, as it to aid him in his defiance of the dreaded delirium, he had an immense chest. He would drink great draughts of rum and not stagger. He had been warned of his danger, but refused the warning. At last his destruction came as with the whirlwind. Distress and anguish came upon him. All anodynes were powerless to quiet his nerves; and so dreadful was his suffering that it could have scarcely been greater had he been tortured with fire. The reptiles and fiends which crawled over him and mocked him, to him seemed real. At last he rose in his bed with a terrific shriek and fell back dead.

His last expression was, "I see the devil." His boon companions were frightened away from his bedside, and not one of them had courage to see him buried.

Now, shall we call this disease and shattered nerves? or shall we affirm that such a man shows how much material there is in his body and soul with which to kindle and feed suffering? In part to such a man immortality, and what less than hell have you for him? I believe there is a place called hell, and such facts as I have just referred to, make me sure that there is a condition of being in a sinner "let alone" of God's mercy, which may be aptly called hell also.—*By Pres. Tuttle of Cranfordville.*

A NEW ART.

Photography has in Paris just given birth to what must be considered a new art. It is called by its inventor, M. Willeme, "photoculpture." It is a method of preparing, with the minute accuracy of photography, busts of living persons in plaster. Some specimens exhibited on Regent Street, in this city, within the last few days have created quite a sensation. M. Claudet, the London agent, explains the process as follows: The person whose bust or statue is to be taken, is placed in the centre of a circular apartment forty feet in diameter, and twenty-four camera obscura are placed along the wall at equal distances from him and from each other. By means of a latch, which raises and drops the slides simultaneously, twenty-four photographs of the many-sided sitter are taken at once; there being six front, six back, and twelve side views. The negative of one of the portraits is then placed in a magic lantern, and the image it holds projected upon a large sheet of rough glass. The block of clay is then placed on a revolving stand, the circumference of which is divided into twenty-four parts. A pantograph is then employed, by which the clay is cut to exactly represent the outline on the glass. When one photograph is copied, the image of the next is placed in the lantern, and the clay is turned round one twenty-fourth of the circle. The result is, that the block of clay exhibits twenty-four sides or faces, representing the twenty-four photographs. The bust then only needs a little finishing and polishing to be quite perfect.—*Lon. Cor. Round Table.*

A PEOPLE OF WHOM GOD IS NOT ASHAMED.

"God is not ashamed to be called their God; for he hath prepared for them a city."—Heb. 11: 16.

Christians are God's representatives in this world, and his honor is intrusted to their keeping. The intelligent universe forms and must form its opinions of the Creator from his works. Man, the noblest of them all, has betrayed his trust, and dishonored his Maker. Should the universe form its notions of God from our sinful, selfish career, it would think lightly of his wisdom and purity and benevolence.

God has a peculiar people, of whom he is not ashamed. They are lights,—cities on the hill-top; they bear his image, and they "are spectacles to men and angels." They represent God. They are Christ's agents and ambassadors. He is never so honored as by those who do most good. The piety of the heart is not enough for his purpose; it cannot be seen if it proceed not to do good works. He is the sphere and medium of manifestation. Men who "see our good works glorify God." The infidel must admit that this is religion, pure and undefiled, "to visit the widow and the fatherless in their affliction,"—to clothe the naked, feed the hungry, teach the ignorant, train the rising generation to knowledge and holiness.

God expects us to honor him in this way. We are false to his honor if we do not. The man who "according to what he hath," does most,—most honors God. He will have us "abound in the work of the Lord; rich in good works," "bringing forth much fruit." Every benevolent effort, every pious gift, tells

here, and swells the tribute paid by the Church below to its ascended Head.

CHURCH GAMBLING.—In strolling through the fair at Chicago, we were pained and humiliated by the presence of a practice which is so fearfully demoralizing to our people, saint and sinner. "Raffling here," stared out shamelessly from many a point, even over the booth of one of the prominent religious denominations of the country. Thus the Demon of chance—the deadly mania of gambling—had marched out and up from the common saloon or hidden den, and taken a place by the noblest and grandest charities of the pious and patriotic in behalf of our heroes. The words impinged on the feelings with a sharp, unpleasant sensation, and we could see every professed gambler in the land, white grateful for such endorsement of an outlawed practice, smiling in mockery over the glaring inconsistency. "Raffling here!" And so it was, years ago, at grand parades, and it needed but the dice-board, the dirty pack of cards to make the illusion complete. "Raffling here!" So it is at turkey shoots, and could such an affair have been added for the benefit of the soldiers of course, the ashamed looking fowls, and the ring of pennies in seely hands, many might have been induced so venture a dime, who dared not risk \$5.00 in a "grand piano," etc. And why not, pray, have had a regular gambler's "booth" where "professional" gentlemen could have enjoyed "old, sledge," "poker," "brag," "euche," and thus have enabled good people who wished to help themselves, to toss in a mite to the fair? Can those who justify and engage in modern and more fashionable gambling—"gift enterprises" if you please—tell us the real difference between gambling with cards and bits of paper drawn from a hat by some jesuitically inclined Christian gentleman?—*Wisconsin Chief.*

AN ODD WAY OF PAYING WAGES.—In the Norwegian mines a singular custom is observed in paying the weekly wages of men. They all present themselves on Saturday evening to the Inspector, who, having settled accounts with each, bids him turn round, and writes in white chalk upon his black back the sum due to him. Thus numbered, the man goes to the cashier, who also turns him round to look at the figures, and pays him, without having a word to say.

Correspondence.

Dear Bro. Litch:—I was very sorry to hear of the loss of our dear Brethren have sustained in the burning of the Chapel and school-room, but I hope by the blessing of God means will be raised to have them rebuilt speedily. It is a great work, and its enemies will not be permitted to triumph. I hope the hearts of all the waiting ones will be influenced by the Spirit of God to give all they can spare toward this cause, and soon have their reward. God bless the labors of our brethren, and spare their useful lives.

I cannot give much to this good cause, but I assure you they have my sincere prayers. Enclosed please find one dollar and twenty cents from me, and twenty-five cents from my daughter Mary. Your sister in Christ, ELIZABETH COPE.

We like the spirit exhibited by this short letter. Too many neglect giving because they have not much to give, and thus the cause loses much valuable assistance. There should be no such feeling as this. It should be remembered that it is by the accumulation of small amounts that such enterprises are generally pushed forward. What God requires of us is, that we should do to the utmost of our ability, as he has blessed us, and his smile and favor will rest upon our offering, be it great or small.

We trust there will be no hanging back, but that all, whether able to contribute amounts large or small, will see the necessity of pushing forward this glorious work, and of rendering it material aid speedily. V.

REMOVAL.

JOHN H. PRAY, SON & CO., Have removed to the Spacious Store formerly occupied by Messrs. Geo. W. Warren & Co.,

192 Washington Street, (opposite the Marlboro' Hotel), and extending through to 61 AND 63 HAWLEY STREET, where they are now offering a fresh Stock of Foreign and Domestic

CARPETINGS,

OIL CLOTHS, &c., &c., COMPRISING THE Newest and Choicest Styles in the Market. The attention of buyers in the Trade or at retail is invited to the same. 35—4w

Notices.

QUARTER-CENTURY ANNIVERSARY OF THE AMERICAN E. A. CONFERENCE.

This Conference will be held at WATERBURY, VT., commencing TUESDAY, OCT. 10th, 1865, at 2 o'clock P. M.

J. PEARSON, JR., Pres.

H. CANFIELD, Sec'y.

HALF-FARE TO CONFERENCE.

A reduction of one-half the usual fare has been obtained over the Vt. Central Railroad, and also from Boston via Fitchburg to Waterbury.

COMMITTEE OF ARRANGEMENTS.

The undersigned, having been appointed by the Advent Church of Waterbury, to provide accommodations for those attending the Conference, request that the number from each place be forwarded to them as soon as may be. Forward your names, and you shall be provided for. Let all come who can. Dr. L. H. THOMAS, DEA. A. DILLINGHAM, E. W. CASE.

SERIES OF DISCOURSES AT THE 25TH ANNUAL CONFERENCE.

This Conference being the Quarter-Century Anniversary, the Committee of Arrangements have deemed it appropriate to have the original faith of the body represented by

this Conference re-affirmed in a series of discourses during the meeting.

The following will be the order of the series:

1. The Importance of Prophetic Investigation, and how it should be conducted. ELD. J. M. ORROCK.
2. The Second Coming of Christ Personal, Visible, Glorious, Pre-millennial. ELD. J. H. VAN DERZEE.
3. The Resurrections—their Nature, Order, Period, Peculiarities and Results. DR. J. LITCH.
4. The Restitution,—its Nature and Extent. ELD. O. R. FASSETT.
5. The Kingdom of God,—its Nature, Location, Period of Establishment and Duration. ELD. W. H. EASTMAN.
7. The Periods of Rewards and Punishments. ELD. S. S. GARVIN.
8. The Prophetic Numbers,—their Import and Use. ELD. D. L. ROBINSON.
9. The Similarity and Dissimilarity of Millenarianism and American Adventism. ELD. F. GUNNER.
10. The Abrahamic Covenant. ELD. I. R. GATES.
11. The Relation and True Interpretation of the Two Covenants, the Old and the New. ELD. L. OSLER.
12. The Relation of the Jews to the New Covenant, and their Prophetic Future. HECTOR MAIBEN.

13. Our Position on the Prophetic Calendar. ELD. J. PEARSON.

14. The Practical Bearings upon these important truths should have upon our Lives and Characters. ELD. I. H. SHIPMAN.

The following questions, among others, will be presented for consideration during Conference:

1. Should the doctrine of Christ's coming, and kindred truths, be considered of vital importance?
2. What steps should be immediately taken by us to bring the faith we cherish more directly to the attention of the Church and world?
3. Are our churches and brethren, meeting the requirements of the New Testament, on the subject of systematic benevolence?
4. Are the ministers among us justified in secularizing the ministry, to the extent many are doing?
5. What can be done to render our Sabbath schools more efficient?
6. Are we fully comprehending, and performing our duty as a people, to the Freedmen of the South?

ORDER OF EXERCISES OF THE A. E. CONFERENCE.

Tuesday, P. M. Opening services. Evening, Annual Sermon by C. Cunningham.

Wednesday, A. M. Business, and the consideration of one of the questions in the programme. P. M. Discourse. Evening, Discourse.

Thursday, A. M. Session of the A. M. A., and the anniversary of our Publishing Society, when a number of addresses will be given. P. M. Discourse. Evening

List of Donations.

TWENTY-FIVE CENTS WEEKLY FOR HERALD.

"And that you remember the words of the Lord Jesus Christ, how he said, it is more blessed to give than to receive."—Acts 20: 35.

Amount from persons who have paid in full for one year from Nov. 1, 1864, \$205 00
 Peter Parady, 8 00
 Geo. Dickey, 5 00
 Maria Scott, 5 00
 Joseph Clough, 5 00
 W. W. Hawkins, 5 00
 Maria West, 5 00
 A. Frank, 5 00
 D. E. Wetherbee, 5 00
 Geo. Fisher, 5 00
 Sarah B. Doyle, 5 00

FOR EXTRA EXPENSES OF HERALD.
 Amount previously received, \$588 91
 Joshua Bally, 1 00

FREEDMEN AND ITALIAN MISSIONS.
 "Give and it shall be given you good measure pressed down, shaken together, and running over shall men give into your bosom."—Luke 11: 34.

Amount previously received, \$1,185 67
 Mrs. M. Hall, 2 00
 Mrs. Mary Winn, 5 00
 W. L. Lowell, 1 00
 Peter Burn, 5 00
 D. E. Wetherbee, 5 00
 Mrs. Henry Asseleyne, 5 00
 Mrs. Henry Asseleyne, 5 00
 M. H. W., 10 00
 M. H. W., 10 00
 Mrs. Abigail C. Abell, 1 00
 A friend in Canada East, 5 00
 Collection at Way's Mills, C. E., 15 00

FOR MISSION HOUSE.
 Amount previously received, \$74 20
 Horace Newton, 10 00
 Myra Bosworth, 10 00
 D. Bosworth, 5 00
 A friend to Missions, 10 00
 Ann P. Lester, 1 00
 Mary E. Cope, 1 20
 Mary Cope, 25

DO SOCIETY FOR FREEDMEN'S MISSION.
 Amount previously received, \$10 35

FOR BOOKS AND TRACTS.
 "To do good and communicate forget not, for with such sacrifices God is well pleased."—Heb. 13: 16.

Amount previously received, \$21 00

The Family Circle.

UP AND BE DOING.

Up, and be doing! welcome the dawn:
 Light has arisen, and darkness has gone.
 Up, and be doing! throughout the wide world,
 Let the banner of peace and good-will be unfurled.

Up, and be doing! with truth for your guide,
 Go onward and upward, whatever betide;
 There is work for the willing, and work for the able;
 Then gladly press forward where duty may call.

Up, and be doing! whilst yet it is day,
 Life's golden moments are passing away;
 E'en like the waves of our rivulet's shore,
 Passing away, to return nevermore.

Up, and be doing! the present is yours,
 Nor pause by the pathway though pleasure all
 The duty commands you—the summons obey,
 Press on with new ardor, and work while you may.

Up, and be doing! sorrow and sin,
 Vanish when knowledge and truth enter in;
 "Sow by all waters," without rest thy hand,
 Verdure and beauty shall cover the land.

Up, and be doing! dark though the cloud,
 Dismal the mists that thy pathway enshroud,
 Brightly beyond shines the sun in his might,
 Soon will he gladden thy faltering sight.

Up, and be doing! O never recoil
 From the brand of the contest; through trouble
 "Faint yet pursuing," press forward now—
 Heaven's approval is waiting for you.

Up, and be doing! night draweth on—
 Soon will your life-day's sweet moment be gone,
 Then may you hasten to reap the reward,
 Pass upward and enter the joy of thy Lord!

IMMEDIATELY AT LAND.
 "I think I'll soon be at land now. It seems to me I'll hear his step on the water at night. I suppose he comes for other people in the village. But some night soon he'll be coming for me. And I'll receive him willingly, like the disciples that night, so willingly, and then immediately I will be at land, at land at last, forever!"

Gracie looked far out to sea as she spoke, and the sun shone on her fair hair.

"You might read about that night again. I like to hear it over and over. Read it from my little old Bible, you'll find the mark at the place."

I took the Bible, and it opened at John 6th. One verse was underlined, and a date was written against it, in a school-girl's hand—Gracie's hand.

"Then they willingly received him into the ship, and immediately the ship was at land, whither they went."

she was dying, showed me what I had missed by neglecting Jesus. She will never pray for me again, I thought, and I'm sure I never can come good without her; I did feel so lonely, and at sea."

"My poor little Gracie," I said involuntarily, as her words recalled to me the woe of her father, pale face had worn for months, after her mother's death.

She gave a faint smile, and went on. "Then one Sunday at last, when Uncle John was preaching about, 'He came unto his own, and his own received him not,' such a light broke in on me; and I do believe God helped me that day to receive Christ to be all, and do all for me. At the close of the sermon, Uncle John said, 'There was a wild, stormy night once, on the sea of Galilee. A company of terrified men were tossed up and down there in a small boat. It was dark, and tempestuous. Suddenly, over the sea, one came to them; and it is written that they willingly received Jesus. When poor souls are tossing on the water of God's wrath, and it is now dark, how willingly, when Christ reveals himself, they receive him.' Then such thoughts of him came over my heart, and I said to myself, he is come to me in this sermon. I will receive him. Lord Jesus, I willingly receive thee. Then, oh, what a peace and quietness came to me! I seemed to have reached such a sure, dwelling-place. It was the second half of the verse coming true, immediately I was at land."

"And that was Sabbath-day the date beside that verse?" I asked, after a little pause.

"Yes; and how I've thought and thought of it since. You know I used always to like sea-verses, long ago when we were at school. And then, when I've been away so much with papa, in the yacht, I've thought at night of all the verses that speak of the sea, over and over. I used to have such ideas about them too. They seemed so true at sea, when I could hear the waves. I wonder if that's why my thoughts run so much about the sea, now I'm ill. I often catch myself praying as if I were at sea; and so I am in one way, but he will bring me to the haven where I would be."

"Gracie, do you remember reading me this chapter one evening? It seems long ago now, and yet it isn't long either. We were sitting in our old seat, on the White Oar, just above the sea."

"I remember," said Gracie. "It was before mamma died, and I wasn't a Christian then; but somehow bits of the Bible sounded beautiful to me, in an indefinite way. You remember we said that night that we hoped we should both get to land at last. It seemed a very far-off land then; as if we were going forth on a long voyage, and it would be ages before the end would come. It's not so far off from one of us now. It has only been a little bit of a voyage for me after all, and it's nearly over."

And then, dreamily, with her quaint way of mixing things seen and heard with the things which eye cannot see, nor ear hear, Gracie sang—

"Row, brothers, row,
 The night falls fast;
 The lights are near,
 And the daylight's past!"

"The night falls fast," repeated Gracie softly. "The daylight's nearly gone. Christ will be coming over the water soon."

"Two or three weeks passed away; and the last day arrived. It was a quiet Sabbath evening when he came, for whom Gracie had been waiting. She lay propped up with pillows, her thin cheek a little flushed, and her long fair hair pushed back. Her father had been reading to her from her own little well-worn Bible, a few words at a time, as she was able to bear it. Now, however, she seemed to be drifting away from us. When we spoke the words appeared scarcely to reach her. We felt as if calling to one at an increasing distance from us."

"I can scarcely hear, papa dear," she said at last; but I think I could hear you sing, though you are a good way off now. It's getting so dark too, it must be time for prayers; you know we always have them early at sea. It's very dark, and the waves make a noise; but do sing, papa. We must have evening prayers."

Her thoughts were wandering now. She fancied herself away at sea again, and the darkness was fancy too. The afternoon was wearing on, but there was still bright sunshine in the room. Her father put aside his own grief, and sang to his dying girl the first verse of the beautiful evening hymn they had so often sung at prayers together. It seemed to bear a deep and touching meaning now.

"Son of my soul, thou Saviour dear,
 It is not night if thou art here;
 Oh! let no earth-born cloud arise,
 To hide thee from thy servant's eyes!"

"Thank you, papa dear. It's so nice to have prayers again at sea. Don't you hear the waves against the ship? What a deep sound they make! I never heard anything like that sound. It won't be a storm, papa, will it? Oh, I hope not, I hope not."

And in a weak, trembling voice, Gracie sang—

"Row, brothers, row,
 The night falls fast;
 How it falls—How dark it is getting—
 And Jesus still on the shore."

"I can't see his face—my sins, my sins! Lord merciful to me a sinner!" said poor little Gracie, suddenly breaking from her dim, wandering words, about

being far at sea, into the sharp, short cry of a dying sinner for mercy.

I repeated slowly, "The blood of Jesus Christ, his Son, cleanse thee from all sin."

She smiled, as the words reached her; "From all sin, from all sin. And that's how he can bring us to the desired haven. It's a good while now since I laid my sins on Jesus; but I think some one was tempting me just now. You see, with being at sea again, and going to land soon, I get a little confused." She was wandering back to her old idea now.

"You remember about the disciples, that night? Jesus Christ is coming for me now, over the water. It doesn't matter being so dark. I'm sure to see him. It's been only a little bit of a voyage after all, you see. When he comes into the ship, immediately we'll be at land. Come, Lord Jesus, come quickly!"

She was speaking now as if we were all nearing the good land together. We heard her speak, and felt, somewhat dreadingly, that we should still be outside, perhaps long after Gracie was safe in her haven.

A few minutes later she said, "Please kiss me now; and then each of you take one of my hands, till he comes."

We each took one of the small, cold hands. She lay quite still for a while. Then there was a slight movement, and she murmured faintly,

"Many waters—but Christ is coming—Lord Jesus!"

A bright smile, a little, glad, upward movement of the weak hands we held. She was willingly receiving him;—and immediately, Gracie was at land, whither she went—Family Treasury.

WASHINGTON ALLSTON.

Soon after Allston's marriage with his first wife, the sister of the late Dr. Channing, he made his second visit to Europe. After a residence there of little more than a year, his pecuniary wants became very pressing and urgent—more so than at any other period of his life. On one of these occasions, as he himself used to narrate the event, he was in his studio, reflecting with a feeling of almost desperation upon his condition. His conscience seemed to tell him he had deserved his afflictions, and drawn them upon himself, by his want of due gratitude for past favors from heaven. His heart, all at once, seemed filled with the hope that God would listen to his prayers, if he would offer up his direct expressions of penitence, and ask for divine aid. He accordingly locked his door, withdrew to a corner of the room, threw himself upon his knees, and prayed for a loaf of bread for himself and wife. While thus employed a knock was heard at the door. A feeling of momentary shame at being detected in this position, and a feeling of fear lest he might have been observed, induced him to hasten and open the door. A stranger inquired for Mr. Allston. He was anxious to learn who was the fortunate purchaser of the painting of "Angel Uriel," regarded by the artist as one of his master-pieces, and which had won the prize at the exhibition of the academy. He was told that it had not been sold. "Can it be possible! Not sold! Where is it to be had?" "In this room. Here it is," producing the painting from a corner, and wiping off the dust. "It is for sale, but its value has never yet, to my idea of its worth, been adequately appreciated, and I would not part with it." "What is its price?" "I have done asking any nominal sum. I have always, so far, exceeded my offers. I leave it for you to name the price."

"Will four hundred pounds be an adequate recompense for it?" "It is more than I have asked for it." "Then the painting is mine." The stranger introduced himself as the Marquis of Stafford; and he became, from that moment, one of the warmest friends of Mr. Allston. By him Mr. A. was introduced to the nobility and gentry, and became one of the most favored among the many gifted minds that adorned the circle in which he was never far of appearing often.

"I can scarcely hear, papa dear," she said at last; but I think I could hear you sing, though you are a good way off now. It's getting so dark too, it must be time for prayers; you know we always have them early at sea. It's very dark, and the waves make a noise; but do sing, papa. We must have evening prayers."

Her thoughts were wandering now. She fancied herself away at sea again, and the darkness was fancy too. The afternoon was wearing on, but there was still bright sunshine in the room. Her father put aside his own grief, and sang to his dying girl the first verse of the beautiful evening hymn they had so often sung at prayers together. It seemed to bear a deep and touching meaning now.

"Son of my soul, thou Saviour dear,
 It is not night if thou art here;
 Oh! let no earth-born cloud arise,
 To hide thee from thy servant's eyes!"

"Thank you, papa dear. It's so nice to have prayers again at sea. Don't you hear the waves against the ship? What a deep sound they make! I never heard anything like that sound. It won't be a storm, papa, will it? Oh, I hope not, I hope not."

And in a weak, trembling voice, Gracie sang—

"Row, brothers, row,
 The night falls fast;
 How it falls—How dark it is getting—
 And Jesus still on the shore."

"I can't see his face—my sins, my sins! Lord merciful to me a sinner!" said poor little Gracie, suddenly breaking from her dim, wandering words, about

being far at sea, into the sharp, short cry of a dying sinner for mercy.

I repeated slowly, "The blood of Jesus Christ, his Son, cleanse thee from all sin."

She smiled, as the words reached her; "From all sin, from all sin. And that's how he can bring us to the desired haven. It's a good while now since I laid my sins on Jesus; but I think some one was tempting me just now. You see, with being at sea again, and going to land soon, I get a little confused." She was wandering back to her old idea now.

"You remember about the disciples, that night? Jesus Christ is coming for me now, over the water. It doesn't matter being so dark. I'm sure to see him. It's been only a little bit of a voyage after all, you see. When he comes into the ship, immediately we'll be at land. Come, Lord Jesus, come quickly!"

She was speaking now as if we were all nearing the good land together. We heard her speak, and felt, somewhat dreadingly, that we should still be outside, perhaps long after Gracie was safe in her haven.

A few minutes later she said, "Please kiss me now; and then each of you take one of my hands, till he comes."

We each took one of the small, cold hands. She lay quite still for a while. Then there was a slight movement, and she murmured faintly,

comes seldom, and is eagerly sought for.

The clock struck nine before her task was over, but the hearty "thank you, daughter, a thousand times," took away all sense of weariness.

"It's rather looking up, when a man can have an amanuensis," said the father. "It is not every farmer that can afford it."

"Nor every farmer's daughter that is capable of making one," said mother, with a little pardonable pride.

"Nor every one that would be willing if they were able," said Mr. Wilber—which last was a sad truth. How many daughters might be of use to their fathers in this and many other ways, who never think of lightening a care of labor. If asked to perform some little service, it is done at best with a reluctant step and unwilling air which robs it of all sunshine or claim to gratitude.

Girl, help your father; give him a cheerful home to rest in when evening comes, and do not worry his life away by fretting because he cannot afford you the luxuries you covet, or consent to your desires when in his mature judgment they are neither wise nor prudent. Such a home atmosphere tends more than anything else to produce a hard, morose character, which must ever make old age unlovely and uncomfortable. Children exert as great an influence on their parents as parents do on their children.

OLD ENOUGH TO LOVE THE SAVIOUR.

A minister, in telling the experience of many years ago, mentioned a little girl whose heart had been won by the Saviour's love. She wished to join the church, but her parents thought that she was too young; they preferred that she should wait a while. I suppose they forgot that Jesus wished little children to come to him. After a while, however, they gave their consent, and, as the custom of that church was, she went to a meeting appointed for those who proposed to join the church. When it came her turn to speak of her experience, the minister asked her kindly if she thought she was old enough to love the Saviour.

"Yes, sir," she replied, "I think I am."

"And do you love him, then?" he continued.

"Yes, sir, I do love him."

"Why do you love him, my dear child?" was the next inquiry.

She raised her happy face, bathed in tears of joy, and quickly answered,

"Why, I love him because he first loved me and gave himself for me."

It was enough, and all other children who can say as much ought to be brought into the fold, that the pastor may care for them as well as for the older members of his flock. Was it not prophesied of Christ that he shall gather the lambs with his arm and carry them in his bosom? Take courage then, little one; come near, for Jesus loves you. He spreads out his arms to receive you, and we hope that his pastors will not close the fold against you.

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GIRLS' HELP FATHER.

"My hands are so stiff I can hardly hold a pen," said farmer Wilber as he sat down "to figure out" some accounts that were getting behindhand.

"Could I help you, father?" said Lucy, laying down her bright, crochet work. "I should be glad to, if I only knew what you wished written."

"Well, I shouldn't wonder if you could, Lucy," he said reflectively. "Pretty good at figures, are you?"

"It would be a fine story if I did not know something of them, after going twice through the arithmetic," said Lucy, laughing.

"Well, I can show you in five minutes what I have to do, and it'll be a powerful help if you can do it for me. I never was a master hand at accounts in my best days, and it does not grow any easier as I can see, since I put on my spectacles."

Very patiently did the hopeful daughter plod through the long, dull line of figures, leaving the gay worsted work to lie idle all the evening, though she was in such haste to finish her scarf. It was reward enough to see her tired father, who had been toiling for herself and the other loved ones, sitting cosily in his chair, enjoying his weekly paper as it can be enjoyed in a country home, where news from the great world beyond

comes seldom, and is eagerly sought for.

The clock struck nine before her task was over, but the hearty "thank you, daughter, a thousand times," took away all sense of weariness.

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for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." We know that obedience to the law of divorce may be like suffering the loss of the right eye, or of the right hand. But far better so, than that the whole body should be cast into hell, for the transgression of the seventh commandment.

But the greatest hardships, in fact, are on the other side. It is the neglect of this law, and not obedience to it, which bears the hardest in most cases. For proof of this, we have simply to contrast the condition of domestic life—of the family, with all its relations and interests, in Christian lands, where this law is in full force, with its condition in those countries in which it is not in force, whether Pagan, Mohammedan, or professedly Christian. In fact, we may say of this law, as our Lord said of the law of the Sabbath, "it was made for man, and not against him; to lighten his burdens, and not to increase them; to alleviate his miseries, and not to multiply them. It is a fact well known to those acquainted with these matters, that a man who wishes to be divorced from his wife, can easily create the circumstances which the Legislature or State courts would deem amply sufficient to grant a dissolution of the marriage tie. A lawyer in the city of Providence, in a conversation on this subject, once said to a clerical friend, "Sir, you could easily pick a flaw in your own wife, which would be recognized as sufficient cause for divorce." And so many, to their horror and amazement, have found it. In fact, no man or woman is safe in the possession of their matrimonial rights under these laws, but in the inflexible integrity of the administrators of the laws; and that we know cannot always be depended upon.

Habitual intemperance has been one of the principal causes of applications for divorce. And while the State has allowed the enormous evils of the liquor traffic, no wonder that it should have repealed the law of Christ as an apparent relief for some of these enormous evils. But the establishment of the Maine law will dispose of the seeming difficulty, and the allowance of one crime by the State shall no longer be made a reason for the allowance of another.

In conclusion, in illustration of our subject we will refer to one other famous case of divorce which has occurred in modern times, and the wonderful history of which may serve to show how God is able to assert his sovereign authority, and to magnify his law and make it honorable, even in opposition to the most mighty on earth.

Napoleon was without issue by his marriage with Josephine. This was a great affliction, as it was desirable that a son of his own should be his successor to the throne of France. The desire of the Empress was, that the children who should spring from the marriage between his brother Louis, King of Holland and her daughter Hortense, should be his heirs. This apparently was God's will in the case. But no, Napoleon was not satisfied with this plan of succession. His friends were not satisfied. Infidel France was not satisfied. The Emperor's divorce, for State reasons alone, was most imperiously demanded, and finally effected. Napoleon and his Empress, one of the most amiable and accomplished women in Europe, and the personification of the domestic virtues, were separated, and he married Marie Louise, the daughter of his old enemy, the Emperor of Austria. By her he had one son, titled the King of Rome, and after the fall of his father, the Duke of Reichstadt, born about 1811.

The reasons urged for this step were of the most plausible character. Never were more weighty arguments employed for the transgression of the divine law since the day that man fell in paradise. But mark the wonderful result. Before, his successes and good fortune were astonishing indeed. An example of wickedness had now been set in high places, and it was needful that its punishment should be equally conspicuous. From his repudiation of the divine law, God repudiated him, forsook him and turned his hand against him. From this time came that series of stupendous disasters which were as wonderful as his former successes; till finally came the defeat of Waterloo, in 1815, his imprisonment on the rock of St. Helena, and at last his premature death in 1821. His Empress became the Duchess of a little Italian principality, and his only son and heir died, perhaps, of a broken heart, about the time he attained his majority. Three of the Bourbons have since sat upon the throne of France; three more revolutions have taken place in that unhappy country, and now, after the lapse of more than forty years since the divorce of Napoleon, and in spite of all the consequences of which it was the mournful antecedent, behold, Louis Napoleon, the son of Louis and Hortense, and the grandson of Josephine, as she had desired, is the Emperor of the French! with the significant title of Napoleon III., and with the prospect of being so, as long as he shall live, and his children after him. Thus has punishment followed closely upon the heels of transgression, and the rights of an injured woman, and the divine authority most amply vindicated; and in view of which we must exclaim, "As for the will of Jehovah, that shall stand."—*Cor. Zion's Herald.*

ILLUSTRATIVE.

Several years ago, a Scotch pastor, being asked by a merchant, "What is the amount of your ministerial work?" replied: "In the first place, I write every year what, if printed, would fill two octavo volumes as large as any man who devotes himself to authorship would think of composing in the same time; secondly, I speak as much every year as a lawyer in good practice speaks at the bar; thirdly, I spend as many hours in making and receiving professional visits as are spent by an ordinary physician." The merchant answered, "None of us would do half your work for four times your pay." A minister does not preach for the sake of getting pay; neither does a bird fly in the air for the sake of getting wings; still a minister must have money or he cannot live to preach, as a bird must have wings or he cannot

not mount the air. The greatest things depend on the smallest. Milton's Paradise Lost could not have been written without food.

A clergyman in Wales was appointed by an ordaining council to address the people who had impoverished their former pastor, and were now to receive a new one. He recommended, in his address, that Jacob's ladder be let down from the skies to that Welsh parish, in order that the new minister might "go into heaven on the Sabbath evening after preaching, and remain there all the week; then he would come down so spiritually minded and so full of heaven, that he would preach almost like an angel." Now the people insisted on having their pastor with them on other days than the Sabbath. "That may be," replied the speaker; "but then, if he remain among you, he must have something to eat." The dignity of the angels was not inconsistent with their ascending and descending on a wooden ladder; and one ladder on which our ministering angels may go up to their heavenly studies, is such a material sustenance as will make it unnecessary for them to grovel in the earth.

So if our candidates for the ministry be held down by cares in regard to their daily bread, they will not rise to communion with celestial thought. It has been said of one man, that he spent all his time at a Theological Seminary in getting up early in the morning. It may be said of more than one man that he sacrificed his education to the means of obtaining it; he spent his study hours in earning money for his board. Many a young man will shrink from entering the sacred office, if, while preparing for it, he must neglect his mind in providing for his body; and if, when in office, he must perform the duties of a pastor to the people, and also the duties of a people to the pastor, breaking to them the bread of life, and getting for himself the bread which they ought to give him. Some young men will persevere through such obstacles, and will break down their constitution, in combining hard work of the body with hard work of the mind; spending their fresh energies on their books, and seeking their only recreation in sawing wood or carrying on a trade. The most promising scholar whom I ever knew, lost his health and his life by attempting to pay his debts while he was pursuing his studies. If he could have obtained a few hundred dollars from benevolent men, they might have preserved to the Church an ornament more precious than silver and gold.—*Prof. Park.*

[Original.]

AUNT PRISCY.

You have all read of "Uncle Tom," and other worthies of this "down South," as "Uncle Joshua" and "Uncle Ned." I want to add to the list Aunt Priscy. Since coming here, no one has called out more sympathy, or often touched my heart-strings than this little old worthy. If in a crowd, or passing the street, a glimpse of us secures an earnest grip and "how do brother?" She is a person that all persons would pass by. Her face has a droll, dried up look, that at once declares her "simple." She is so divested of forms and rules, that she carries her heart in her face, and a kinder never was given to man. Aunt presented herself to the church. She could tell of no wonderful "travails" and "visions," no experience like others, glowing with "angel visits," "sights" and "sounds," but was satisfied with "the crumbs that fell from the Master's table." On the question of reception, doubt was expressed. I answered that if they would receive, I would baptize her. The question was settled, and never did a heart enter into a matter with more zest. Our kind words in her behalf, made us at once her guardian angel, and the joy of her soul she could not express in words, and so tried to make up in acts. She is never absent from meeting without seeking the first opportunity to explain the reason, but alas, poor Priscy has to constantly wade through trouble and persecution. Her husband is a cripple; her child-like mind makes her an object of oppression and tyranny, especially as she is unusually industrious, and her earnings are perverted in many ways. As Mrs. Child was passing one day, she bolted out with streaming eyes, "O, Sister Child, you don't know how she knocked me about. She's mean, and gits me angry, and then I says things I hadn't oter." Mrs. C. opened the Bible and read, "If they smite you on one cheek turn to them the other." "There, that's for you." "Why 'tis," said she, her face lighting up, "I'll try to do that if I can." But poor Priscy is destined to pass through a furnace of affliction. She was sent to the camps last week, with a little white girl, to sell peaches. The soldiers were rough, and they teased her just to hear her express her "views of right," and ended by slyly knocking the peach basket over, and then grabbing for the spoils. Aunt returned crest fallen; the girl reported that she had sold the peaches, and kept the money. No protestation from Priscy would answer, as white testimony is always preferred. This laid her under a lie, and fraud, which to our heroine was a grave offence. She protested, and consequently got a punch in the side with a broom handle. Remembering the injunction, she turned the "other side," and received a blow from the fist of her kind-hearted white woman assailant. This ended her "duty" and she retreated. She posted down to our house to express the troubles which beset her. After relating in her graphic way the troubles of the day, she declared, "I did turn the other side as you told me too, but 'twill neber do, dat will kill me. Arter she poked me wid de stick, I turned de oter side, and it a moss killed me. I fels it now. I tell you 'twill neber do dat way; she'll kill me!"

Bro. Leslie and I comforted her, and started off to see if we could find some shanty to settle the afflicted couple down for life.

And now, if any persons in reading this, think that she is one of the "little ones," and desire to help build a little room for them, costing perhaps forty dollars, let them send

to us, Box 809, Nashville, stating the object, and then read Mark 9: 41.

GEO. H. CHILD.

THE LONDON SENSATION PREACHER, MR. SPURGEON.

The London correspondent of the New York *Citizen* has the following picture of the birth, manners and style of the great London preacher, as he appears at the Metropolitan Tabernacle, upon the Surrey side of the Thames, an edifice 145 feet long, 90 feet broad, and 62 feet high, plainly furnished with pine pews, without pulpit or choir. Two galleries encircle it, one above the other, and as great a congregation can sit behind the preacher as many city churches will hold entire. Spurgeon's flock consists of upwards of two thousand, mainly trades people, mechanics, and other humble folks, but there is a sprinkling of strangers from all the nations around the gates—French, Germans, Italians, Americans—and none of these barbarians are allowed to enter unless provided with "orders."

Charles Spurgeon was born in Essex, a county of the east coast, near London, in 1834, and of very humble parentage. He was educated at the town of Colchester—a place about as big as Elizabeth City, on the little river Coln. He became an usher in a school at New Market, emerging from which position he joined the church of Rev. Robert Hall, the famous divine of half a century ago. Spurgeon's first essay was in a barn at Water Beach, where he was called the "boy preacher." The barn was finally crowded, and thousands gathered outside to listen. He did not deteriorate when they gave him a church, for he had not only eloquence, but intelligence, and finally was invited "up" to London in 1853. From the first he was a great sensation, and the fame of him extended over the seas. The Metropolitan Tabernacle is a monument to his power; he has become an "institution" in London, and those who have heard him most, say that he has grown in strength and zeal year after year. He is hated as much as he is loved; but those who love him have a reason for doing so; those who hate him have only a prejudice to excuse them. He is educating young men for the ministry; has a score of missions adjunct to his church, and in short is equal to John Wesley as a theological statesman, and to Whitfield as a theological orator.

Such a voice you never heard off the "stump" or, as they say here, "the hustings." Clear, loud, and sonorous, it enters every niche and crack of the great oval hall, and to the end continues as rich and powerful. It is not a sweet voice, but that is because he rounds no periods and pauses to make no cadences. He "lines" the hymns, that is, reads two lines at a time, so that all may sing; and while the immense mass of heads rise up to fill the place with thunder, we may study the face and figure of the preacher. He has that description of clerical phiz which I might denominate "greasy." His cheeks and chin are smooth as a boy's, and very fat and closely set—over, as some would say, all of a lump. Over a rather narrow forehead sweeps a quantity of straight, blackish brown hair, which vanishes behind his ears; his mouth is large, his nose inclined to be "snub," and his eyes are jet black and biliously deep with fire and intelligence. This smooth, fat face is encircled by a stiff, white standing collar, wrapped with a white neckcloth, and he wears a simple black suit, without watch-guard, or any ornament whatsoever.

Standing thus upon the shelf of the lower gallery, he takes out a scrap of paper containing the notes, and launches into the reading. He reads a verse, and makes a quantity of crisp, odd comments, each of which is wondrously telling and clever, and thus we have a little sermon upon every verse. Finally, he declares his text—"Lead us not into temptation, but deliver us from evil." He says that he will first "meet an objection;" secondly, "give a definition;" thirdly, say an "exhortation." Now, some divines whom I know, would divide his theme into three hundred and sixty-five heads—leaving out their own—but Spurgeon does not encumber his structure with the scaffolding by which he built it. The "objection" is simply a refutation of the idea that "God tempts." This he shows by a variety of illustrations taken from daily life, and as he proceeds, new beauties evolve from the theme—everything being fresh, yet natural, and in no single case is there a sharp corner turned to catch an effect, nor a slightly adjective cast in to turn a sentence. A total absence of the dramatic marks his whole delivery, and the "exhortation" is of thrilling simplicity. He gives us a sketch of poverty in London as terrible as it is true; he bursts sometimes into a strain of irony scathing as it is deserved, and he scatters healing promises till they touch all hearts with a pleasant coolness; the roof of the chapel rises, and you seem to see upon the sky a blessed procession, like some of the grand ceiling pieces of Correggio. He prays in a direct, manly way, without grimaces, and closes composedly. In a word you came to hear a "sensationalist," and you hear an eloquent, refined, and fervent divine—notwithstanding which, you will hear a thousand anecdotes in the streets accredited to him.

A CONVENIENT SEASON.

A convenient season for what? Exactly for doing that duty, which, perhaps, beloved reader, you are now deferring, and, of course, neglecting—application to the Lord Jesus, the Supreme Goodness, for your soul's salvation. Like Felix, you have no convenient season at least, you feel and say you have not for the most urgent concern and the highest duty to God and your own soul. But what is it that thus so monopolizes your time and ability, and must we not say, your inclination—drawing you off—keeping you away from the source of chief good and from a condition of eternal safety? Is it anything that will soften the pains of your death-bed? Is it not something merely of this earth—something transient—something not really worthy of the hold it has on your attention, and not comparable in importance and dignity with the pursuit of Christian sanctification? Surely, it is not something vicious

or criminal? Is it not simply worldliness? We will not specify anything which may be keeping a person from the service of Christ and retaining his soul in jeopardy; for it may not pertain to your particular case. But examine yourself and your life, and say what it is that makes a devotion to religious duties inconvenient for you just at this time. Ask your conscience if that thing, whatever it is, should prevent your application to Christ for his great salvation—if duty can render the prominence which it has in your life, right and proper. The command is: "Seek first the kingdom of God and his righteousness." The declaration is: "There is no other name given under heaven among men, whereby we must be saved." The warning is: "He that believeth not is condemned already." The earnest exclamation is: "How shall we escape if we neglect so great salvation?"

Now, what must your candid judgment pronounce concerning the fact that the season—this particular time—is not convenient for you to obey the call of Christ, to come unto him? What does your conscience say of a season that is convenient for you to slight his supreme claim on your affection and service? If the time is convenient for matters of inferior weight, how comes it that it is not so for such a momentous affair as the seeking of a Saviour—the Saviour for your endangered soul? Does the choice or the employment you are now exclusively exercising, bestow credit on your understanding as a person of sense? Would you wish to have this unchristian neglect of yours aduced as a token of the soundness of your judgment? Can you glory in it as an exercise of wisdom—of prudence, and as the result of an intelligent calculation and comparison relative to time and eternity, spiritual things and material things, the gain or the loss of your soul?

But really, why is not the season convenient for attention to religious affairs? Such an attention need not take away, for a moment, from a single honest occupation. You can be seeking and serving Christ while you are performing the business of daily life. Ah, beware, lest the inconvenience arise, not from your occupation, but from your disposition and character—from your indifference to Christ—from the perversity and sinfulness of your heart. In fact, is not disinclination making religion inconvenient? Drusilla, who heard the reasoning of St. Paul on righteousness, temperance, and judgment to come, was finally destroyed in the volcanic fires which ruined Herculaneum and Pompeii. May you find the convenient season when you will escape from a sorer destruction, where Dives lifted up his eyes vainly for relief, being in eternal torments.

GOODNESS.

The word good is susceptible of a great variety of interpretations. With merchants and bankers a good man is one who is abundantly able to meet all his liabilities; and, if he loses this qualification, he loses with it all his claim to goodness in their eyes.

With politicians a good man means a vigorous debater, a ready apologist, a thoroughgoing partisan. Such a one may have many number of executions out against him, or he may take a drop too much, without sensibly diminishing his quality of goodness in the eyes of his party.

A good editor is a vigorous, ready writer who makes good selections, and gives plenty of news. He may be so notorious as the enemy of everything that is good, that his paper may be called in common parlance, the "Satanic press," but his goodness is not thereby materially affected. A sad satire this, by the way, upon the state of public opinion.

A good farmer is one who raises good crops, introduces improvements, and keeps his farm and stock in excellent order. He may be good in no other sense, but that will not affect his goodness as a farmer.

A good mechanic is one who can do his work skillfully and speedily, whatever his moral character may be. Indeed, how often do we hear of a drunkard that he is a good mechanic.

We might greatly multiply instances such as a good lawyer, a good doctor, a good mayor, &c., each able to do his business well without any reference to the highest meaning of the word good.

A good man in the evangelical sense is a humble believer in and follower of the Lord Jesus Christ, though he may possess none of the above mentioned goodness.

It is, however, to be observed that this faith and practice on the part of the truly good man will not hinder, but rather help him to be good also in the worldly sense, in whatever calling he follows. Indeed, it is signally important that the Christian should not compare unfavorably with the man of the world, in any lawful business in which both may be engaged.—*Canadian Messenger.*

THAT'S ME.

A poor Hottentot in Southern Africa lived with a good Dutchman who kept up family prayer daily. One day he read, "Two men went into the temple to pray." The poor savage, whose heart was already awakened, looked earnestly at the reader, and whispered, "Now I'll learn how to pray." The Dutchman read on. "God I thank thee I am not as other men."

"No, I am not; but am worse," whispered the Hottentot.

Again the Dutchman read, "I fast twice in a week. I give tithes of all I possess."

"I can't do that, I don't pray in that manner. What shall I do?" said the distracted savage.

The good man read on until he came to the publican, who "would not lift so much as his eyes to heaven."

"That's me," cried his hearer.

"Stand afar off," read the other.

"That's where I am," said the Hottentot.

"But smote upon his breast, saying 'God be merciful to me a sinner.'"

"That's me; that's my prayer," cried the poor creature; and, smiting on his dark breast, he prayed, "God be merciful to me a sinner," until, like the poor publican, he

went down to his house a saved and happy man.

LARGE GIVING.

Certain circumstances threw me into the company of a Baptist minister of whose charge I had heard the most favorable report, but the half had not been told me. After many matters had been talked over, I thought it would be well to send you the following gleanings, which may be fully relied upon, as it was taken almost *verbatim*.

The following questions were asked, and answers given:

Traveler. You say the people pay so much per family; how many families or parts of families belong to your church?

Pastor. Nine; well, you may say ten families.

T. What is their occupation?

P. All farmers.

T. What amount of finances do they raise yearly?

P. This year, for all purposes, about \$500. About \$100 of this sum was raised by Sabbath collections and hearers.

T. Are your people rich? for this is wonderful.

P. They own their own farms, which may be nearly 1,200 acres altogether; but their farms are new, and they live in log-houses yet.

T. Can they pay their other liabilities while giving so much?

P. Pay their debts! Yes sir; they are doing as well as most farmers; they have got the notion that they prosper by giving to God.

T. Do you think it right to give so much? You say that some of them give \$50 a year.

P. They do as well as I do—lay up as much in store as I can, and more too; they can provide for their children as well as I can do for mine, and do you think, in the presence of a just God, that my people have any right and claim in these matters more than I have? No sir, we believe in sound doctrine; of course they are not saving much money, nor yet am I doing so; pastor and people are alike, as it should be.

T. How often do you preach to them?

P. Twice every Sabbath; our people believe in having plenty of gospel, as well as giving liberally.

Many other matters were talked over. All the information sought for was very kindly given. I send it without note or comment; the congregation and the pastor reside about twelve and a half miles from Stratford.—*J. Milner, in Canada Christian Journal.*

DEFORMITY.

No person should be twitted or undervalued because of any physical defect. "I am what God made me," replied a little hunch-back girl, when ridiculed for her bodily deformity. And the story is told of a German Emperor who, coming by chance on a Sabbath into church, found there a most misshapen priest, inasmuch that the Emperor scorned and contemned him. But when he heard him read these words in the service: "For it is he that made us, and not we ourselves," the Emperor checked his own proud thoughts, and made inquiry into the quality and condition of the man; and finding him, on examination, to be most learned and devout, he made him Archbishop of Colon, which place he did excellently discharge. There is something greater than the clayey tabernacle. "The mind's the standard of the man," said Burns. And many now in our country, poor cripples, hobbling about on crutches, were once aglow with loyal ardor, and, marching forth to battle, stood between us and destruction, overthrow treason, and consecrated the continent to freedom and self-government. Their broken forms are heroic. The temple of their bodies enshrined the soul of patriotism.

SERMONS FROM TEXTS.—The custom of taking a text as the basis of a sermon is said to have originated about the time of Ezra, who, accompanied by several Levites, in a public congregation of men and women, ascended the pulpit, opened the book of law, and, after addressing a prayer to the Deity, to which the people said "Amen," read in the law of God distinctly, gave the sense, and caused them to understand the reading. Previous to the time of Ezra (457 years B. C.) the patriarchs delivered in public assemblies either prophecies or moral instruction for the edification of the people; and it was not until the return of the Jews from the Babylonian captivity, during which time they had almost lost the language in which the Pentateuch was written, that it became necessary to explain as well as to read the Scriptures to them—a practice adopted by Ezra, and since universally followed.

JEWS RECEIVING CHRIST.—At the anniversary of the London Jews Society, the Bishop of Ripon said, "When this Society was first established, it is supposed that there were not fifty converted Jews in the whole of this kingdom. In London alone there are now 3,000 converted Israelites. The Society can tell of 20,000 converts, of whom it is assumed that they are members of the invisible as well as the visible Church of Christ. More than a hundred ordained clergymen, originally members of the Jewish communion, but now converted to the faith of Christ, are preaching his gospel."

IS HIS PURSE CONVERTED?—A Methodist laborer in Wesley's time, Captain Webb, when one informed him of the conversion of a rich man, was in the habit of asking, "Is his purse converted?" Without the conversion of his purse, the good captain could give no credit to the conversion of the man. In this he agreed with Dr. Adam Clarke, who used to say, "He did not believe in the religion that costs a man nothing." The religion that costs a man nothing is no religion at all, and the being converted, all but the purse, is no conversion at all.

Many have a lazy desire after Christ, that are never satisfied, and they are none the better for them—like beggars wishing they were rich.

The Advent Herald.

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JOSIAH LITCH, EDITOR.

CHRIST IS KING.

The proceedings of the trial of Christ established the fact of his kingly character; and no monarch ever ascended a throne of his ancestors with more distinct legal recognition of his rights as king by the judiciary of his country, than our Saviour obtained before Pilate. And if he is still alive, as the gospel maintains he is, that judgment remains. And whoever shall attempt to usurp that throne, and reign over the house of Jacob in opposition to him, is just what St. John declares him to be: "Who confesses not Jesus Christ coming in the flesh," he is a *deceiver* and an *antichrist*. To Jesus of Nazareth alone belongs that right.

THE LOCALITY OF CHRIST'S REIGN.

Such passages as these show where he is to reign. "I have set my King on my holy hill of Zion." "He shall reign from sea to sea, and from the river to the ends of the earth." "Upon the throne of David and his kingdom, to order it and establish it from henceforth and forever; the zeal of the Lord of hosts shall perform this." "I saw in the night visions, and behold one like the Son of man came in the clouds of heaven, and came to the Ancient of Days, and they brought him near before him; and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him." "And the Lord shall be king over all the earth. And in that day there shall be one Lord, and his name one." Such language, found in the Old Testament, fixes unmistakably the place of Christ's kingdom and reign. It can only be located on the earth. But the New Testament is equally pointed. In the interpretation of the parable of the tares and the wheat, Jesus said: "The field is the world; the good seed are the children of the kingdom; the tares are children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the age; the reapers are the angels. As, therefore, the tares are gathered in bundles to burn, so it shall be at the end of this age. The Son of man shall send his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

If the field where the tares and wheat grow is the world or the earth, it is from the earth, the kingdom of Christ, the wicked are to be ejected, and where, also, the righteous are to shine forth in the kingdom of their Father. The kingdom of Christ is therefore to be established on the earth.

When our Lord in the twenty-fifth chapter of Matthew describes the separation of the sheep and goats, he says, "The King shall say to them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The kingdom God gave to the human race, when he laid the foundation of the world, was the world itself. He said, Gen. 1: 25, "Let us make man in our image after our likeness. And let them have dominion over the fish of the sea, and over the fowls of the air, and over the beasts of the field, over the cattle, and over all the earth, and over every living thing that moveth on the earth." If this is the original kingdom given to Adam, it is to be brought back and given to Christ for his children. And thus Paul wrote, Heb. 2: 5-8, "For unto the angels hath he not put in subjection the world to come whereof we speak. But one in a certain place, testified, saying, What is man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands."

"The Son of man," to whom the dominion of the world to come is given, is the one who was made a little lower than the angels, and is now crowned with glory and honor, awaiting the time when all things shall be put under him.

The kingdom of Christ, then, although on earth, is not on this earth, but the "world to come." (the new heavens and the new earth.) But, turning to the Apocalyptic visions, and inquiring for the kingdom of Christ, we read, Rev. 11: 16, "And the seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever."

These are only a small portion of the testimonies of the Bible, bearing on this point. The prophets and the Psalms are full of the theme, and it seems surprising that any one, with the Word of God before him, and believing its teachings, can doubt its truthfulness, or for a moment, imagine that his reign is a merely spiritual one in the hearts of his people. That "grace reigns" in their hearts "through righteousness unto eternal life," Paul asserts, but that reign of grace in the heart is ever called the kingdom of heaven, or of God, does not appear.

GOD CALLS US.

God calls us! Ah, for what? His poor are suffering, starving lying in filth, wretchedness; they are sick, unclothed, uneducated, and as I have said, starving, for intellectual and spiritual food. And now the call is sounded, come up and help us, does not God call us? Is not his voice to be heard in the calls for help, that now meet your eyes, and greet your ears? There is no necessity, no use of dissection and discussion of the events, the means that led to the enfranchisement of a race of human beings, that rescued them from the depths, the degradation of bondage and chains; suffice it for us, that they are in their present position, and that our duty as Christians, as brothers, confines it to the present, exclusive of cavillings at the past, and leaving the future to God.

Friends, you have done nobly! your exertions have been praiseworthy! God bless you for your liberal, generous donations, but more needs to be done. Our work is by no means finished. With what feelings of sympathy we have read the interesting journals of our missionaries, (and I thank God that we can say ours, that we as a people are so heartily engaged in proclaiming the glowing truths of the gospel of our Lord and Saviour,) how we have rejoiced at the gleams of light, bright, and beautiful that shine in their letters; how we have sorrowed with their sorrowing in hours of gloom and darkness, and have thanked God for their perseverance in the good work they are engaged in; when all seemed so dark and discouraging, and no ray of light, no gleam of sunshine shone on their path. Surely, God rewardeth well-doing and long-suffering in his cause. His providences may be, may are, at times, deep and hidden; hard to be understood. Yet we all know that behind the darkest and heaviest clouds that lowers, God's sunshine is bright, ready in the least rift of the mist, to break in its splendor on the earth, with renewed beauty and power. Is not this cloud that hovers over our efforts, but the one that is designed to make God's workings, his approval, more powerful, more significant? Truly Satan rages; he is strong, his servants are many and powerful, but God is omnipotent. He is strong as an army with banners; he is King over all. Is not this dispensation designed to awaken us more fully to a conception of our duties, to awaken new interest in the generous hearts of his children? Do we not see in it his calls for love? Is not this mission a good work? If good, then it is God's; if his, then it should be ours, yours. As I have said before, you have done well! You have not been slack in giving. You will receive your reward. But we ask you to do more still, for God loveth the liberal giver. Consider, that you are giving to God, and that your pay is sure, that your gifts are not lost, but will give you an abundant interest, will return a thousand fold, in the day when God rewards men according to their deeds. O, brethren, O, sisters, are we doing enough? Cannot a little here, a little there, be saved from our daily, our weekly expenses, and devoted to our Freedmen's Mission? Cannot some little indulgence be given up, something that perhaps contributes to our enjoyment of life, but is not absolutely needed? Cannot these be given up, and the money be devoted to the cause? Do it and God will bless you.

MINISTERIAL VISITING.

Paul said, "I have taught you publicly from house to house." This is a duty of our ministers, as well as Paul. If he, with his talents, education, inspiration, and miracles, felt no liberty for years to shrink from the burden and cross of pastoral visiting, notwithstanding his often infirmities, how can we be clear, with far less public ability and success, if we neglect so great an opportunity of doing good. It was as unpleasant then as now, as difficult then as now—more obstacles, then than now. But, as Wesley said, "The greatest difficulties are in ourselves." He told his candidates to get rid of them, or leave the ministry—that the excuse, "I have no gift or talent," was vain. They only needed to cultivate it and they would all find it. The greatest hindrance is want of more faith, love, zeal, humility and courage for God and souls. Then all will be easy and pleasant. It certainly will benefit us, and crucify us to the world. It will teach us much we need to know of ourselves and our hearers, and fit us for preaching on the Sabbath much more practically and effectually. It may not be so learnedly, but more aptly; not so full of rhetoric, but more of experience. It is, and has been, the great deficiency of our ministry. It should be remedied without delay, and without exception. I have known the ablest preachers to run low in a year or two for want of it, and very ordinary preachers be useful, and beloved pastors by it.

People love those who take a real and kind interest in them, especially if you are interested in the children, and interest them. You will then soon have the ear of the parents. Half the time to visiting and meetings, and half to study and the family duties, is a good rule. The afternoons to visiting, and evenings to meetings. A half-dozen families a day may be well done, conversing with each on religion, and prayer, if convenient to them. Do not let the visit be one of common gossip, but one on religion. The people expect it, and think you unfaithful if you do not, and rightfully enough too. A thousand ways are ready by which to introduce it. A tract given, a passing Providence, a passage of Scripture, the late meetings, a case of illness, or other subject or event, can be used to begin with. But better begin any way than not at all. If you lack courage or wisdom, go to God in prayer. He giveth liberally. The spirit of prayer and devotion is the right one. Some, who visit enough, fail for the reason they have so little of the spirit of piety. See that they understand that they must be converted or be lost—they must believe or be damned—they must repent or perish—that now is the time. If they seek they shall find—ask and receive, then live and obey, and be saved forever.

very strangely at times since, showing a wild expression about the eyes, and giving other tokens of mental aberration—among which was her act in getting up from bed late at night, going out and wandering in the darkness—which she did on Tuesday night last, returning after an absence of about half an hour, saying she "had been over to East Walpole to get some cool water."

Miss M. avers that Mrs. Marston came to her room late, about a disturbance which a cat below stairs was creating, and that she (Mrs. M.) said something about "killing him before morning." This remark so alarmed Miss May, that when the Doctor visited her to leave medicine or instructions still later at night, she told him of his wife's remark, and he replied that he was going to bed and would lock his door. Whether he did this or not, is not known, as no one now living, saw him alive subsequently.

Miss May now dropped asleep. About 2 o'clock she says, she was awakened by a noise which seemed to her like scuffling and a fall overhead. She presently heard the report of a pistol, and comprehending the condition of affairs at once, she immediately arose and crossing one or two apartments passed to the foot of the stairs in the front entry. Here, being afraid to go up stairs, she called loudly two or three times to the Doctor, but from him she received no response, for at that time he was probably still in death. Mrs. Marston, however, appeared at the head of the stairs without a light, and in a firm, calm tone, which seemed to indicate method in her madness, ordered Miss May to go to her room and remain quiet under penalty of having her brains blown out. The frightened girl could but obey, and after hastily throwing on her clothing she went out in quest of help. She first met a Mrs. Harshorn who resided in the other part of the house and who had also heard the noise, and they together went after some of the neighbors. Before they left the house two additional shots were heard and ere they returned, two others, accompanied with groans. Having procured the assistance of two or three men they returned to the house.

THE SCENE UP STAIRS.
The entire party having procured a light, went up stairs and first visited Dr. Marston's chamber, which was a front room up one flight. Here a ghastly spectacle presented itself. On the bed lay the Doctor upon his back, and resting upon one arm, which was partially arched over his neck, while his head reclined upon his shoulder, lay the body of Mrs. Marston. Both were quiet, motionless, dead; and the revolver was found in the bed.

AN EXAMINATION OF THE BODIES.
Was made at this time, a physician, Dr. David S. Fogg, of Dedham, having meantime arrived. Dr. Marston was found to have received a shot in the breast which just grazed the sternum or breast bone, and penetrated the right lung. In the opinion of the attending physician, this wound was not sufficient alone to have caused instant death, but must have taken place—and this is one theory which leads to the belief that chloroform had been administered to him.

Mrs. Marston was found to have received two shots, which were about two inches apart, both in the left breast. They were found to have passed nearly through the body, and came as far as the skin on the back, underneath which they are perceptible. Their position indicated that their course must have been through the heart, and doubtless instant death followed their passage.

Cora, the little girl, received one shot through the small of the back. It is supposed that she was not disabled by this, and then arose from bed for the purpose of resistance or flight, when the inhuman murderer shot her again, the ball this time entering the right ear and lodging in the base of the brain. Her fall probably occasioned the noise which awoke Miss May as she was directly underneath.

Which of the two was first shot is uncertain, but it is believed that when Mrs. Marston got up—which she did although we have not hitherto mentioned it—on the night in question, saying she was going in to sleep with Cora, that she then applied the chloroform to the latter; then returned and administered it to her husband; next shot him, then killed Cora, and lastly, after returning to her husband's bed, shot herself.

SKETCH OF THE DECEASED.

Dr. Marston was a native of Sutton, N. H., and was forty-two years of age. The early years of his manhood were devoted to Christianity. He was at one time, and for several years, a Universalist clergyman. He was first settled in Lynnfield, Mass.; next in Yarmouthport; then in Stoneham; next in Hopkinton, Mass.; afterwards in St. Johnsbury and Waterford, Vt., and lastly in Claremont, N. H. At the latter place he resolved to change his profession of clergyman for that of doctor. He chose Homoeopathy, and received his medical education in Burlington, Vt., and New York City. He first practiced medicine for a short time in Manchester, N. H., and then in Concord, Vt. He went to Dedham in June last at the earnest solicitation of several personal friends whom he had there. He was succeeding well in his profession and was rapidly making friends by his courteous and generous bearing toward all.

Mrs. Marston, his wife, was a native of Lebanon, N. H., and was a daughter of a Mr. Tenney there residing. Marston became acquainted with her some fifteen years ago, at her father's house, where he was boarding, and shortly after married her. Her health has never been of the best and she has been considered for several years a strange woman, having periodical fits of depression. We were informed that insanity was hereditary in her family, and that she had a sister who became hopelessly insane; but for the truth of the statement we cannot vouch.

Cora, the little girl, was the adopted daughter of the family with whom she has lately resided and the natural daughter of Mrs. Marston's sister. She was ten years of age.

A pastoral address has been issued by three bishops of the Methodist Church in

South, which, while it advises the preachers and members to yield a faithful support to the government of the United States, and to ignore all past differences of opinions on subjects connected with the war, complains of the attempts of the Church North, to extend its field of operations over the South, and manifests considerable hostility to any attempt to secure a formal union of the two branches of this great religious organization. A General Conference of the Church South is to be held in New Orleans in April next.

A WARNING TO REBEL MINISTERS.—Governor Fletcher, of Missouri, lately made a speech at St. Joseph for the benefit of those preachers who refuse to take the oath, and describes his short method of treating them as follows:

"I have directed an enlargement of the Penitentiary cell rooms, with the intention that men who commit crime hereafter in this State by undertaking to decide for themselves the laws which are to be spit upon and trampled under foot, and thereby become accessories before the fact of criminal offences consequent on their advice, shall be provided with suitable quarters in case they escape the hanging they well deserve."

THE ATLANTIC CABLE—DETERMINATION TO LAY ANOTHER CABLE NEXT YEAR.—New York, Sept. 1. The last mails from England bring a report, on good authority, that the Great Eastern will be at once despatched from Sheerness to Newfoundland. The object of this trip is to fish up on the way the fragments of the discovered cable, which it is hoped, will be recovered by means of grapnels and buoys. The promoters of the enterprise in England are determined to lay another cable next year, making use of the recovered portions of the old one.

A STAGE-COACH RUN INTO BY A RAILROAD TRAIN.—South Hingham, Sept. 1. The stage-coach on the way from South Weymouth to the beach, at Cohasset, yesterday afternoon, while crossing the track at South Hingham was struck by the engine of the South Shore Railroad, and the passengers in the coach scattered around. One man, Mr. Leander Lovell, of Weymouth, was killed, and all were more or less injured and mutilated.

FRIGHTFUL ACCIDENT.—During General Grant's visit to St. Paul, Minn., on the 26th ult., a balcony, on which about twenty persons were standing to view the procession, gave way, and they were all precipitated upon the sidewalk in terrible confusion. For a few moments the cries and shrieks of the women and children, and the groans of the wounded rendered the scene a most painful one. Seventeen persons were found to be injured—three probably mortally. Rev. Mr. Coleman and two others had their legs broken, and others were badly hurt.

A ROMISH REBELLION IN MISSOURI.

We have an apparently well-authenticated report that Archbishop Kenrick, of Missouri, has notified the clergy in his archdiocese that they must take the oath prescribed in the new State Constitution, under penalty of suspension from their functions. In other words, the Archbishop ordains that loyalty and Romanism are inconsistent terms. The new Missouri oath recognizes the obligation of the citizen of the State to the government of the United States, and binds him to loyal obedience to that government. Archbishop Kenrick declares he does not mean to obey, nor suffer his priests to obey, the law of the land. It was not enough that he should evince his sympathies with the rebellion during the war; this primate deems it his duty, after the traitors have submitted, to persist in his opposition to a government which has no open foe to encounter. If he has the courage to attempt the enforcement of his mandate, we may be enabled to learn in a definite way whether the State government or the Archbishop is to prescribe the conditions of citizenship in Missouri. And if there shall once come a conflict of that sort, we apprehend the Roman Catholic Church in America is likely to be taught a lesson as to the just distinctions between ecclesiastical and political authority such as she and her rulers will long remember. For this struggle threatens to be carried on by other weapons than such as are forged in ordinary ecclesiastical councils. Governor Fletcher of Missouri asserts his intention to execute the law, as he is bound to do. If a priest in St. Louis refuses to take the oath, and persists in exercising his priestly functions, he will be arrested, and then comes the struggle. Will an Irish mob in that crowded city look peaceably on while one of its ministers is brought to bar for such an offence? Priests, mob, and Archbishop alike are imbued with sentiments of intense hostility to the government. To a man they are in favor of slavery; to a man they hate the negro—hate him brutally, and with the blind madness which the antipathy of race stimulated by priestcraft begets. To a man they are enemies to the free government which the war has brought Missouri. It needs but a spark to set them in a blaze, and the arrest of a priest will prove the spark. If Governor Fletcher be the man of resolution and courage we hope, such an outbreak will be met on the instant by military force, and quelled by weight of disciplined numbers with little bloodshed. There are sure United States troops enough in St. Louis for such an emergency; they will require only to be used promptly. Elsewhere in the State, the result of a struggle might be doubtful for the time, for troops are thinly scattered through its counties. But of the final result of such a contest no man can doubt. The priest-ridden rebels of the bushwhacking districts have felt the power of the government before now; and they can if necessary be taught their lesson over again.

We do not fear for the issue of this conflict if it is to come. We advert to it because it compels us once more to remark on the danger with which a church that assumes political control over its devotees forever menaces the government. Not since the rebellion began has the Roman Catholic Church in

America lost an opportunity to display its hatred of republican institutions, and its deadly enmity to the government which is based on the principles of Democracy. The rebellion is ended, but the Church does not lay down its arms. Insidiously where it cannot openly, it pursues its warfare against freedom and free government. The instinct of self-preservation assures the Archbishop of Missouri, that emancipation in his State, means more than the emancipation of the blacks; it threatens the supremacy of the Romish Church, as well as of the institution of slavery, which that Church persistently upheld. Hence the bitterness of this ecclesiastical warfare. Every conscience that gets enlightenment from the spread of free principles is a dead loss to Romanism, and Romanism will risk anything to arrest the growth of such influences. Archbishop Kenrick is a true son of his Romish mother, but his filial devotion is more likely to be rewarded with the honors of a spurious martyrdom than with the temporal success which his superior on the Seven Hills has directed him to attempt.—*Methodist.*

The surgeons' reports show that our armies have suffered greatly from chills and fevers which is induced by the miasma and change of climate to which they are exposed. They also find Ayer's Agree Cure is an effective remedy for this distemper, and are urging the Government to adopt it within the regulations. The Surgeon-general hesitates because it is put up in a proprietary form. However great that convenience to the public, he prefers the physicians of the army should give their own directions for the doses. Whatever professional pride may dictate, he knows as well as we do that Dr. Ayer's "Cure" is an almost perfect antidote for the ague, and that the soldiers should have the benefit of it, as well as the people.—*Washington Correspondent. D. C.*

Correspondence.

Dear Bro. Confield.—It is with sadness of heart that I write to inform the friends of the Mission of the dangerous illness of Bro. Child. He was taken sick on Saturday, Aug. 19th. His disease is typhoid fever. It has run now ten days, and although by appropriate remedies and the use of cold water, we have been able thus far to control it, yet it has gotten a firm hold of his system, and will doubtless run its accustomed length of time. It is of the cerebral form, and there is considerable mental disturbance. When rational he is perfectly reconciled and happy. I hope by the time this is published, he will have passed the crisis, and be recovering. He will not, however, be out of danger for some weeks. This fever here is far more prostrating at this season of the year, than at the North; all the vital energies being more weakened by the continued hot and dry weather which we have had, and are still having.

Bro. C. undoubtedly took his fever of his little daughter, who is just getting up from a severe and dangerous attack of this dreadful disease. He is susceptible to fevers, and it is quite remarkable that not until now has he had here any sickness of this kind. Unlike him in this respect, I am not susceptible at all to fevers, never having had one in my life, nor being liable, so far as I know, to one. I have been with nearly every kind of contagious disease here, but have never been affected by any. Feel grateful to God every day that I am thus able to go wherever I am called.

The prayers of all God's people are requested in behalf of Bro. Child and his family. Pray dear brethren, and sisters, that he may be raised up to continue long in this field of labor for which he is so well fitted, and in which he delights so much to labor.

Yours truly in the faith. I. I. LESLIE.
Near Nashville, Aug. 28, 1865.

Dear Bro. Litch.—I have this moment heard by the *Herald* that Bro. Child and the dear colored children have lost their schoolhouse. I cannot tell you how deeply and sincerely I sympathize with them in their loss. I do hope the Lord will raise up means to build them another. I have faith to believe that God will bring good out of this strange event, and "cause the wrath of man to praise him." The land still mourns because of oppression, and the wickedness of cruel man, O when shall it cease? Not till Jesus comes. I pray that we may be ready, with our lamps trimmed and burning, and waiting for his appearance. Please give love to all my friends. I ask an interest in your prayers, that I may have true submission to the will of my heavenly Father. May he guide and bless you in all your ways is the prayer of your unworthy sister in Christ.

ANN P. LESTER.
P. S. I enclose one dollar to Bro. Child, toward a new schoolhouse or place of worship.

A. P. L.
Dear Bro. Litch.—I am well pleased with the *Herald*, and that it is conducted with so charitable a spirit; but I am not a writer, or I should try and write for it weekly; but still I am, I trust, grateful to our good God, the giver of every good gift, who so greatly favors and blesses all that trust in him. I now feel it to be a privilege and duty to send to you five dollars, as it is probably a tenth of my last year's income, and also five dollars as an offering to the Lord, that He who rules in heaven and earth may, I hope, preserve my few store goods from fire, for I think it is better to trust in God than any insurance company, for you to put the same where you think most needed, probably to the aid of Freedmen's Missionary Society.

Yours affectionately, JOSEPH MORRIS.
Dear Bro. Litch.—Enclosed you will find ten dollars for the Freedmen's Mission. If there is any one object that demands our sympathy above another, it is this. The door has been opened, and now is the time to act; and if we withhold the means the Lord has entrusted to us as stewards, he will call us to account, as unfaithful to his trust, while millions of our fellow-creatures are suffering and dying in ignorance within our reach and

aid. Yours in hope, W. S. HOWDEN.
Bristol, Vt., August 18, 1865.

SAVING MINISTERS.

It has been lately proposed in the public papers, as a means of preserving clergymen for a longer use, to a greater age, that while they are young they should not be expected to do so much as is now required of them; that, for the first five years of their ministry, only one sermon on the Sabbath should be given. Not one minister in a million is ever disabled by hard study, or dies prematurely from that cause. A far better plan would be to require them to preach every day and Sunday too, for the first years of their ministry, and "as ye go, preach," take circuits, and preach in destitute places, five, or ten, or fifteen miles apart; a sermon a day on an average the year round; and two or three on Sundays, the oftener the easier. The advantages are that they would become acquainted with the country; would be brought into personal contact with a great variety of persons; would see human nature in its multitudinous phases; and thus, in after life, would be able to read a book more instructive to them than any other, except the Bible; and reading it well would put in their hands a key which would unlock the human heart, and give them so complete an access to it that the people would say: "Never man spoke like this man." "He told me all that ever I did." Patrick Henry owed his greatest power to what he learned of human nature by talking to all sorts of people in his little country store. Another advantage is, that this daily active out-door life, breathing the pure air for almost all of daylight, would enable them to work off that diseased bodily condition which is generated in theological seminaries; and would so knit and compact the constitution, so renovate it, not only by the exercise, but by the change of food and association, as to lay the foundation for many years of healthfulness in the future. It is impossible for an intelligent man to doubt for an instant that four or five years spent in riding every day on horseback, in the open air, with the accompanying and exhilarating mental exercise required in preaching, would be as certain to build up the constitution, as spending from morning until night in confined rooms, and eating heartily all the time, without any systematic exercise, would pull it down and destroy it. There is nothing perplexing, or mystic, or mind-racking, in ordinary ministerial duty; it is more of calm contemplation like that of the natural philosopher, the longest-lived of all other classes, as the statistics say: they study the works of God; the clergy study his word; which is a surer "word of prophecy" and a plainer. The destroyers of our clergy are not hard study; not the difficulties connected with their calling; but reckless and unnecessary exposures; irregular efforts; wrong habits of eating; unwise neglect of wholesome bodily exercise; bad hours of study, and criminal intemperance to the securing of those bodily regulations which are indispensable to health the world over. Preaching often, does not kill; look at the Whitefields and the Wesleys and multitudes of others like them; confinement even does not kill; Baxter and Bunyan and many more lived in jails for years together, and that, too, without opportunities of exercise—for their living was plain, and that not over-abundant, nor tempting either!—*Holt's Journal.*

EDUCATING THE FREEDMEN.

The following letter from Maj. Gen. Howard, was read before the American Institute of Instruction, held at New Haven, on the 9th of August, relating to the education of the freedmen:

"I am particularly rejoiced at the proposed discussion of the subject relating to the education of the American freedman. My purpose is to aid the work of education by every means of encouragement that are or may come within my power as Commissioner of the Bureau of Freedmen or Refugees. I will take the general superintendence of the work in the States where I have Assistant Commissioners, and have already so provided. When possible, the teachers shall have quarters and fuel. They are permitted to have the army ration by purchase, which lessens the cost of board one-half. Whenever the blacks have received money or wages sufficient, they will feed as many teachers as benevolent agencies will send them; so they promise. Then send the teachers, and organize just as many schools as possible. The difficulties will be from the opposition, or blind prejudice and real ignorance. Some will shut their plantations as far as they can against loyal teachers, and we must meet them in the spirit of true missionaries. My agents, who will be in easy reach, will be instructed to give full protection to the schools. They will always have the power to call for military aid; but I am much inclined to exercise every other method before calling for military force. We must do what we can to overcome prejudices and opposition by carrying with us the spirit of Christ in every nook and corner of the South. Rejoice at every foot of ground gained, and never be discouraged by contumely or failure. The whites need much real effort in their behalf. In passing through Georgia and South Carolina, I scarcely ever found a white child that could read. The union of the different benevolent agencies is really a move in the right direction. It will harmonize and encourage the efforts of those whose hearts are longing for a second fulfillment of the promise of this wonderful revolution. Work and schools go hand in hand when free labor is well regulated and properly settled, as will soon be the case with a large influx of loyal immigration and a purchase or rental of land by freedmen more or less extended. Schools and churches will spring into existence and thrive. More than 200,000 people, old and young, in the insurrectionary States, have learned to read during the last three years. The soldiers of regiments and the schools established all over those States attest the energy put forth. With the government, the loyal Christians and the negroes on the one side working night and day, and

blessed by God, what will be the efforts of a few blind guides on the other, but to demonstrate with increasing emphasis the wickedness and folly of shutting out the light of truth? It is for the interest of the South to co-operate with us, and God grant her sons and daughters the wisdom to do so before he afflicts them further. Very truly yours,
O. O. HOWARD, Maj. Gen.

PRESIDENT LINCOLN'S FIRST DOLLAR.—One evening, in the executive chamber, there were present a number of gentlemen, among them Mr. Seward. A point in the conversation suggesting the thought, Mr. Lincoln said, "Seward, you never heard, did you, how I earned my first dollar?" "No," said Mr. Seward. "Well," replied he, "I was about eighteen years of age. I belonged, you know, to what they call down South the 'scrubs'—people who do not own land and slaves are nobody there. But we had succeeded in raising, chiefly by my labor, sufficient produce, as I thought, to justify me in taking it down the river to sell. After much persuasion I got the consent of my mother to go, and constructed a little flat boat, large enough to take the barrel or two of things that we gathered, with myself and a little bundle, down to New Orleans. A steamer was coming down the river. We have, you know, no wharves on the western streams, and the custom was if passengers were at any of the landings, for them to go out in a boat, the steamer stopping and taking them on board. I was contemplating my new flat-boat and wondering whether I could make it stronger or improve it in any particular, when two men came down to the shore in carriages with trunks, and looking at the different boats singled out mine, and asked, 'Who owns this?' I answered, somewhat modestly, 'I do.' 'Will you,' said one of them, 'take us and our trunks out to the steamer?' 'Certainly,' said I. I was very glad to have the opportunity of earning something. I supposed that each would give me two or three bits. The trunks were put on my flatboat, the passengers seated themselves on the trunks, and I sculled them out to the steamer. They got on board, and I lifted up their heavy trunks, and put them on deck. The steamer was about to put on steam again, when I called out that they had forgotten to pay me. Each of them took from his pocket a single half dollar, and threw it on the floor of my boat. I could scarcely believe my eyes as I picked up the money. Gentlemen, you may think it a very little thing, and in these days it seems to me like a trifle; but it was a most important incident in my life. I could scarcely credit that I, a poor boy, had earned a dollar in less than a day—that by honest work I had a dollar. The world seemed wider and fairer before me. I was a more hopeful and confident being from that time."—*Springfield Union.*

A WOMAN ON "WATERFALLS."—Mrs. L. Maria Child writes a letter to the *Independent*, in the course of which she uses the following language in regard to the latest fashions in hair: "Thinking of the great and blessed work done during these last four years by women, in the Sanitary Commissions, the hospitals, and the schoolhouses for the emancipated, I seemed to see a bright light dawning on our future career. But the vision receded in the distance when I looked from my window and saw a bevy of damsels sailing by with hen-coops in their skirts, and upon their heads a brimless pan of straw with a feather in it—utterly useless for defence against wind or sun. To make this unbecoming headgear still more ungraceful, there descends from its something called by the flowing name of waterfall, but which in fact looks more like a cabbage in a net, tricked out with beads and wampum. If I had met them in Western forests, I should have taken them for Ojibwa squaws, but their dress was a la mode Parisienne. This tyranny of France is, I suppose, one of the things that must be endured, because it cannot be helped, till our brains are better developed. In process of time, I trust the Empress Eugenie will sleep with her illustrious ancestors, and that no other fantastic queen of fashion, will come after her, to lead the civilized world, such a fool's dance. What a set of monkeys we are, in feathers and furbelows, dancing to the tune of that imperial show-woman."

Two things a master commits to his servant's care, saith one—the child and the child's clothes. It will be a poor excuse for the "servant to say, at his master's return, 'Sir, here are all the child's clothes, neat and clean, but the child is lost.' Much so with the account that many will give to God of their souls and bodies at the great day: 'Lord, here is my body; I was very grateful for it; I neglected nothing that belonged to its content and welfare; but as for my soul, that is lost and cast away forever—I took little care and thought about it.'—*Flavel.*

WHAT YOU CAN NEVER CATCH.—Boys and girls, what is that you can never catch, though you chase after it as on wings of the wind? You can never catch the word that has once gone out of your lips. Once spoken, it is out of your reach; do your best, you can never recall it. Therefore, take care what you say. Never speak an unkind word, an impure word, a lying word, a profane word.

True friends are the whole world to one another; and he that is a friend to himself, is also a friend to mankind.

Obituary.

PATTY A. PALMER.
Died in McDonough, N. Y., Aug. 10th of dysentery, Sister Patty A. Palmer, aged about 73 years. I arrived at "McD." from my Western tour on Thursday, July 27th, and found brother and sister Palmer both in perfect health and good spirits. The Advent church of which they were prominent members, convened at their house that evening (as their custom was) for social worship. The meeting was an interesting one, in which brother and sister P. were very active. In

just two weeks from that day, sister Palmer expired, or "fell asleep in Jesus." The next day her remains were taken to the Baptist church in the village, where a large number of the relatives and other sympathizing friends listened to a discourse by the writer on the question, "If a man die, shall he live again?" Job 14: 14, in connection with 1 Thess. 4: 13-18, and other kindred Scriptures. "These words" were truly "comforting" to the bereaved friends as they deposited her remains in the village grave-yard, to await the "resurrection of the just." Sister Palmer was the mother of our Bro. Calvin Beckwith, whose brief, but interesting articles occasionally appear in the columns of the *Herald*, and was esteemed as a "mother in Israel" by all who knew her. She will be greatly missed in the family, in the church and by that entire community.

SAMUEL CHAPMAN.
Homer, N. Y., Aug. 25, 1865.

THOMAS J. PALMER.

Died also in said McDonough, Aug. 15th, of the same fatal disease, Bro. Thomas J. Palmer, husband of the above Patty A. Palmer, in the 63d year of his age. Bro. Palmer being in perfect health when his wife was taken down, for some five days, did all in his power to relieve her, when he himself was prostrated by the same disease, which completed its fatal work in two weeks' time. When it was told Bro. Palmer that his wife was dying, or falling very fast, he said in reply, "I hope I shall follow her soon." His wishes were verily granted, and yet the church in his case as well as that of his wife, have met with a great loss, for Bro. P. was always in his place when they met for worship, and took the lead in singing. Eld. Holroyd, the Baptist minister there, preached on the occasion, it is said, from "I praise the dead which are already dead more than the living," &c. Eccl. 4: 2. And so Bro. Palmer, who a few days ago was cheering our hearts with his songs of praise, is now with his companion, "sleeping in Jesus," and "resting from his labors," both of whom will doubtless come up in the "first resurrection." "On such the second death hath no power." O that the living would lay these things to heart, and prepare at once to meet their God.

SAMUEL CHAPMAN.
Homer, N. Y., Aug. 25, 1865.

CHARLES WILBER BECKWITH.

Died in McDonough, N. Y., Aug. 2d, of spotted fever, Charles Wilber, son of Dr. Nelson W. and Sister Mary A. Beckwith, aged 1 year, 4 months and 28 days. Charles W. was a bright and very promising child. Being in perfect health, he walked with his mother and an older brother more than half a mile and attended our meeting on the Sabbath, July 30th. His stillness in the sanctuary, with his bright eye fastened on me while I was preaching to the congregation, really attracted my attention. The very next day he was attacked with that almost incurable disease, and in three days' time was a lifeless corpse. The next day, (Thursday, Aug. 3d,) the relations and a respectable number of the neighbors gathered at the house of mourning, where we read for their comfort and encouragement, 2 Samuel, 12: 15-23, Jer. 31: 15-17, (comparing the latter with Matt. 2: 16-18,) 1 Thess. 4: 13-14, and concluded with Christ's words, Mark 10: 13-16. So they laid "little Charley" away in the same grave-yard with his great grandmother "Palmer," expecting him very soon to come forth, with her in the morning of the resurrection, to die no more. It is hard parting with such promising little ones. But the parents bore it with Christian fortitude and resignation. The Lord sanctify the affliction to them, and graciously sustain those sorrowing relations, is my humble and sincere prayer. Amen.

SAMUEL CHAPMAN.
Homer, N. Y., Aug. 25, 1865.

REQUESTS FOR PRAYER.

A brother in Providence—for many years afflicted by disease—humbly desires the prayers of Christians, that he may be restored to health, if it be the Lord's will. He is looking for the appearing of the Son of man to usher in the day of release from pain and sorrow.

Notices.

NOTICE.

Eld. Gates will preach (Lord willing) at Roxam, C. E., October 3-5. Champlain Village, N. Y., 6-8. Waterbury, Vt., 9.

The friends on the Isle of Mott, Alburgh, Clarencville, Odietown, and other places in the vicinity of Roxam and Champlain, will be pleased to give Eld. Gates a hearing, as one who labored in those regions in former years with great success.

NOTICE.

Reduced fare from Providence to Boston. Those attending the Conference at Waterbury, coming through or from Providence, will have half fare tickets.

Pay full fare one way and you will have free tickets to return, which may be obtained at the Conference.

My address until the Conference will be Newburyport, Mass. J. H. VAN DERZEE.

QUARTER-CENTURY ANNIVERSARY OF THE AMERICAN A. A. CONFERENCE.

This Conference will be held at WATERBURY, VT., commencing TUESDAY, OCT. 10th, 1865, at 2 o'clock P. M.

J. PEARSON, Jr., Pres.
H. CANFIELD, Sec'y.

COMMITTEE OF ARRANGEMENTS.

The undersigned, having been appointed by the Advent Church of Waterbury, to provide accommodations for those attending the Conference, request that the number from each place be forwarded to them as soon as may be. Forward your names, and you shall be provided for. Let all come who can.

Dr. L. H. THOMAS, }
DEA. A. DILLINGHAM } Com.
E. W. CASE.

HALF-FARE TO CONFERENCE.

A reduction of one-half the usual fare has been obtained over the Vt. Central Railroad, and also from Boston via Fitchburg to Waterbury.

SERIES OF DISCOURSES AT THE 25TH ANNUAL CONFERENCE.

This Conference being the Quarter-Century Anniversary, the Committee of Arrangements have deemed it appropriate to have the original faith of the body represented by this Conference re-affirmed in a series of discourses during the meeting.

The following will be the order of the series:

1. The Importance of Prophetic Investigation, and how it should be conducted. Eld. J. M. ORROCK.
2. The Second Coming of Christ Personal, Visible, Glorious, Pre-millennial. Eld. J. H. VAN DERZEE.
3. The Resurrections,—their Nature, Order, Period, Peculiarities and Results. Dr. J. LITCH.
4. The Restitution,—its Nature and Extent. Eld. O. R. FASSETT.
5. The Kingdom of God,—its Nature, Location, Period of Establishment and Duration. Eld. W. H. EASTMAN.
6. The Millennium,—its Chronology and Peculiarities. Eld. S. S. GARVIN.
7. The Periods of Rewards and Punishments. Eld. D. I. ROBINSON.
8. The Prophetic Numbers,—their Import and Use. Eld. D. I. ROBINSON.
9. The Similarity and Dissimilarity of Millennialism and American Adventism. Eld. F. GUNNEK.
10. The Abrahamic Covenant. Eld. I. R. GATES.
11. The Relation and True Interpretation of the Two Covenants, the Old and the New. Eld. L. OSLER.
12. The Relation of the Jews to the New Covenant, and their Prophetic Future. HECTOR MAIBEN.
13. Our Position on the Prophetic Calendar. Eld. J. PEARSON.
14. The Practical Bearings which these important truths should have upon our Lives and Characters. Eld. I. H. SHIPMAN.

The following questions, among others, will be presented for consideration during Conference:

1. Should the doctrine of Christ's coming, and kindred truths, be considered of vital importance?
2. What steps should be immediately taken by us to bring the faith we cherish more directly to the attention of the Church and world?
3. Are our churches and brethren, meeting the requirements of the New Testament, on the subject of systematic benevolence?
4. Are the ministers among us justified in secularizing the ministry, to the extent many are doing?
5. What can be done to render our Sabbath schools more efficient?
6. Are we fully comprehending, and performing our duty as a people, to the Freedmen of the South?

ORDER OF EXERCISES OF THE A. A. CONFERENCE.

Tuesday, P. M. Opening services. Evening, Annual Sermon by C. Cunningham.

Wednesday, A. M. Business, and the consideration of one of the questions in the programme. P. M. Discourse. Evening, Discourse.

Thursday, A. M. Session of the A. M. A., and the anniversary of our Publishing Society, when a number of addresses will be given. P. M. Discourse. Evening, Discourse.

Friday, A. M. Anniversary of our Sabbath school cause, when will be considered the 5th question in the programme. P. M. Discourse. Evening, Discourse.

Saturday, A. M. The quarter century anniversary of American Adventism, when an account will be given of the original Conference held in Boston; and the question considered, Are we holding fast and maintaining in its integrity, the faith originally announced, and since understood as Adventism, and which has made us a distinct people? P. M. Discourse. Evening, Discourse.

Sabbath. Discourses through the day. There will be social services each morning previous to the sessions of the Conference, as will be arranged at the Conference.

I. H. SHIPMAN, } for
L. OSLER. } Com.

TENT-MEETING IN SUTTON.

There will be

cost them nothing.

The stranger was awe-stricken before this lowly saint, who had been taken into the secret of the Lord; and tears filled his eyes as he said, "Well, mother, God has sent me with the news of salvation to you! I sat as in an heavenly place with your people last evening, and Christ was in their midst. Saints were quickened, and sinners pierced to the heart; and it seemed to

A vase of massy silver was brought forth
 From out of which his country had caused
 To be sculptured the record of his service,
 And of her gratitude. He gazed vacantly
 Upon it. No chord of association
 Vibrated. The love of honorable disservice,
 So long burning like a perpetual flame
 Of incense fumed on the altar of his
 Mind; had forsaken its temple. He felt a

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remained to play with them at bat and ball, etc., the others going forth to testify as the way opened. The swing-boats and whirligigs were in full force, and the gospel was preached, many standing around the speaker engaged in silent prayer. Whilst offering a tract to each of the gipsy band, one said, "Please, miss, will you mind stepping up into the cart to see my dying brother?" I was soon seated by the side of poor Stephen, who lay on the shelf at the end of the cart, the shadow of a man, "the only son of his mother, and she a widow." He had been born under a tent in that very lane twenty-four years before, and now the end had come. Consumption had laid the once stalwart man low. I felt that I had direct work to do for the Master, and that much gentleness and power from on high were needed; but my thoughts as to the outside work were not at ease; so, stepping down and accosting kindly the leaders of the fair, I asked them if they would yield to my one request, viz., to give one half hour's attention to the preaching of the gospel, telling them I was going back to their dying mate. With one accord all their machinery ceased, and they approached the crowd, stayed all the time, and came of their own accord next evening. Seeing how the whole village gathered together—farmers and harlots, young and old, saint and sinner, I went again into the cart and soon found the poor fellow was not on the foundation. He said—

"I am always a-begging and a-praying; I was at it when you was coming in; won't that take me into heaven?"

I was tremblingly afraid to utter the *no*, lest the little chord would snap; and as the Lord enabled me, I lifted up Jesus. But the language of the Bible was so new, and poor fellow, he was so ignorant, that I wept and prayed for the Lord to give me the right word to win his attention to the precious blood. At length I asked him if he knew what it was to have a score in chalk on the bar-door of the public-house?

"Ah! yes; but if he had his life to live over, he should never have another."

"Well, if a kind friend would come and pay it for you, and it was all wiped out, what then?"

He turned his jet black eyes round on me, lit up with the first smile I had seen; and perceiving from this that he could understand, I lifted his thoughts up to what Jesus had done on the cross for his sins, though they had been many.

Much prayer in secret and at our meeting was offered for the dying gipsy; and through many voices he listened to the one way of salvation during the three days of the fair.

Following the gipsies to another fair, we had further opportunity of prayer and converse with the poor fellow. His sisters were bold in our defence, and protected us from the insults of the ill-disposed and much-to-be-pitied drunks. At one village our advice to the people to avoid the dancing booth and return home, was so far followed that instead of the fiddler's receipts being pounds, they proved, according to his report, only eightpence, he too having been a willing listener.

The accompanying letter was received ten days after the first interview with poor Stephen. It was dictated by his mother, and written by one of the Christians surrounding him in his dying moments:

"Dear Friend,—I hope you will forgive me for taking the liberty of writing to you. I have to inform you of the death of my dear and most affectionate son. I cannot fully express my grief to you when I tell you my severe loss, as I am now left alone without any one to protect me, but still at the same time I know that the Lord which comforted my dear child in his last moments, will also protect me and all my family if we put our whole trust in him. Although my loss is very severe, I have one great consolation; I have a great hope my dear child is now with his Heavenly Father in the kingdom of heaven. The prayer which you taught him, was almost continually up to his lips, and almost with his last breath he sang, 'Hallelujah to the Lamb!' We had two or three dear Christian friends which visited him daily for the last few days while we was at W—. My dear child died on Tuesday morning, about half-past twelve, and wished me not to grieve, for he longed to be gone to be with his Heavenly Father. His sufferings were very great for some days, but at the last he went off like a lamb, so much so, that we could hardly perceive it. From your humble servant.

"Our kind love to you, and if you will write to us next Monday we shall be at G. Send up a prayer for his sisters."

THE POWER OF PRAYER.

The church of Jesus Christ occupies a prominent position in the world, and is the observed of all observers. How sad a spectacle she presents when she is sunk in formality, worldliness, and inconsistency, and her light has become darkness. An unfaithful church presents a scene over which the angels might weep. Yet how many of the churches in our land are to-day in this condition? Unfaithful to God, unfaithful to men, unfaithful to themselves, and useless in the world, Jesus addresses them, "Remember therefore from whence ye are fallen, and repent, and do the first works; or else I will come unto you quickly, and will remove your candlestick out of its place, except ye repent."

The township of C— lies upon the edge of L— county, Pennsylvania. There were several churches in it before the war commenced. One of these, of which I now write, experienced the deadening influence of the distractions which desolated our country. Party feeling ran high, and the love of many waxed cold. In the midst of this depression, it pleased the Lord to call the shepherd to his rest, and the sheep were scattered. For a year the pulpit was vacant, and the ordinances of the Lord's house were neglected. Yet there were a few deeply concerned for Zion. For her their prayers regularly ascended to the throne of grace, and through winter's cold and summer's heat they met to lay their petitions at the feet of Jesus.

One of these faithful ones was a merchant, who used occasionally to visit Philadelphia

on business. He was a member of the Young Men's Christian Association. One day he stopped in at their rooms at the hour for daily prayer. While there his thoughts wandered back to C—. He remembered her desolations, and his heart became sad. Impelled by the Spirit of God, he rose, stated the case to those assembled, and most earnestly requested an interest in their prayers. The brethren assembled were not satisfied. They desired a more detailed account of the case, that they might lay it before the Lord. Again he rose, and described, while tears coursed down his cheeks, the house of God forsaken, the fires extinguished upon her altar, Ichabod written upon her doors, and gloom and shadows everywhere. This elicited a cordial and earnest response, and my belief but earnest prayers ascended to Jesus' throne in behalf of this desolate people.

Now for the sequel. In the spring of the present year, the Lord directed the steps of a young minister to this field, and he went earnestly to work. It was decided by the church to hold a meeting of days in June, and the writer of this was invited to preach. Before the time arrived, evidences of a glorious work of grace appeared in a neighboring church, and many were converted to God. The invited pastor came. There was but a small congregation assembled on the first occasion; but God was there, and his Spirit applied the word. From that time inquiries multiplied, and the meetings became intensely solemn. A deep, subduing influence seemed to rest upon all hearts, and even the ungodly were sobered. God was answering prayer. Many, very many were anxious, and their sighings were mingled with the rejoicings of those who had ventured their all on Jesus.

Among those who had attended these meetings were a little knot of incredulous men, who ridiculed the idea of conversion, and believed, or professed to believe, that this was all an excitement produced by the ministers. They declared themselves invincible. But the mighty hand of God laid hold upon them also; and they were found weeping before the Lord. Said one of them to me, "I walked to meeting with my friend—the other night, and he declared that they could not catch him; but how was I surprised to see him go with the first to ask the prayers of God's people." This is one of the most glorious revivals ever enjoyed by this church; and the farmers have joyfully labored in the midst of their harvest, for the salvation of souls. May the Lord in rich mercy continue it.

My dear brethren, how does this illustrate the power of prayer—united, fervent, concentrated prayer! Surely we do but imperfectly realize the importance and effectiveness of this mighty engine in the hands of God's dear people. "The effectual fervent prayer of a righteous man availeth much." Elias was a man subject to like passions as we are; and he prayed earnestly that it might not rain on the earth by the space of three years and six months. "How much more shall your Heavenly Father give the Holy Spirit to them that ask him."—*Am. Messenger.*

THE PULPIT AND THE REVIVAL.

The last and worst condition of the professing Church was forewarned in Laodicea, which was thus addressed by the Amen, the faithful and true Witness, the Beginning of the creation of God: "I know thy works, that thou art neither cold nor hot; I would that thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, 'I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed; and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.'"

Laodicea esteems herself rich and increased with goods because of those things which Christ and his apostles counted dung and loss. Such is the condition of the churches almost universally. God offers them Revival, but they reject his goodness. Repudiating the spiritual blessings whereby he richly endows the faithful partakers of his Son's rejection, they go back to the Old Testament for their model, and their houses of worship must be as superb as possible. With what forceful simplicity was it remarked at a late conference of ministers, "It is much harder to make people weep in these fine places." The worshippers and the mode of worship will surely be in keeping with the edifice, and we do not expect fashionably dressed ladies and gentlemen to weep for sin under the smooth preaching which is appropriate to the adornments of our modern temples.

While boasting that she has need of nothing, Laodicea knows not that she is wretched, and miserable, and poor, and blind, and naked. The soul's first true acquaintance with Jesus is the knowledge of a Saviour. "He shall be called Jesus, for he shall save his people from their sins." The forerunner of Jesus was to prepare his ways by giving "knowledge of salvation through the remission of their sins." But take the churches of all Protestant denominations throughout the world, and how small a proportion of their members have any certain knowledge of salvation, or joyful assurance of the forgiveness of sins.

Sunday by Sunday thousands of people declare, "I believe in the forgiveness of sin;" yet how few of them ever felt the burden of sin or the plague of their own heart. Even of those who habitually attend the Lord's table and profess to eat the Lord's Supper, it is to be feared that if they were taken one by one and asked, "Do you know that you have eternal life, and that you are an heir of God and a joint heir with Christ?" a very small number would be able to give a satisfactory reply, although it is written, "Sanctify the Lord God in your hearts, and be ready to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear; having a good

conscience; that, whereas they speak against sin as evil doers, they may be ashamed that they falsely accuse your good conversation in Christ."

A Christian who knows that he is "accepted in the Beloved," and that he has redemption through his blood, even the forgiveness of sins, is regarded as presumptuous by some, and as a prodigy by others; yet the apostle writes "unto you, little children, because your sins are forgiven you for his name's sake." It is not a high and late attainment in the Christian life, it is the privilege of the youngest child of God, to know that "God, for Christ's sake, hath forgiven you."

The stronghold of priestcraft consists in keeping the people in ignorance of the forgiveness of sins. Every one whose conscience is alive to his condition as a sinner before God, and who does not know pardon through the blood, is miserably exposed to priestly tyranny, whether at the hands of Popish monk or of Protestant minister. He who has the cure of souls, whether he be a Romish priest, an English clergyman, a dissenting minister, or one holding any less recognized position, if he be not walking in fellowship with God, maintaining a conscience habitually purged by the blood of Christ from dead works, to serve the living God, must regard with jealousy, or dislike, or fear, those who have and declare their "knowledge of salvation through the remission of sins." It is impossible that the true and scriptural relation between the people and the pastor can exist, where the absolute and immediate forgiveness of sins to the believing and contrite soul, is not clearly and sufficiently and constantly declared.

In many cases, thanks be to God, this is done; but it is the exception and not the rule. It is awfully and extensively true in our own favored land, that "the prophets prophesy falsely; and the priests bear rule by their means; and the people love to have it so."

The prophets prophesy falsely when they preach the gospel as anything less than the power of God unto salvation, to every one that believeth. Falsely, when they diminish to a mere "line of demarcation," the great gift which God has fixed between the walk of a Christian and the ways of the world. Falsely, when they dislocate a text from its context, and force God's living and eternal word of truth to support the theory of a man or of a school. There are other and more subtle ways of shutting up the Bible from the people, than the vulgar and absolute method of the Pope. The prophets prophesy falsely when their ministry fails to deal with the practical duties and responsibilities of every-day life, and to teach the people the faith that works by love. Every now and then the secular press tells the people of God some piece of wholesome truth which we do well to heed. For example, the *Times*, speaking of a meeting lately held in St. James' Hall to consider the relation of master and servant, says—"The management of households has shared the fate of every other real and practical question, and totally disappeared from the religion of the day, which greatly occupies itself in discussions as useful as M. Blondin's performances. So long as the churches are busy upon high theology or low theology, as it may be, there is abundant opening for any number of sensible, men or sensible women, who will bring religion from the skies to our own households. What is our duty to the men and women, the mere boys and mere girls, down below, here in town, or even farther off and more at liberty, in our country houses? Anxious parents have committed them to our charge, and the most careless head of an establishment may sometimes be shamed into a sense of responsibility, by hearing from the mouths of the poor parents how much they think about their children in service, and how wistfully they look at the ways of the master or mistress."

The prophets prophesy falsely when they neglect rightly to divide the word of truth, confounding the present spiritual with the past earthly dispensation, and mistaking the advance of material science and outward civilization for increase in the knowledge of God and progress in the religion of Jesus Christ. But most of all they prophesy falsely when they deny, or ignore, or understate as so many do, the grand foundation truths of God—the deep depravity of the human heart, and the immediate and eternal efficacy of the atoning work of the crucified and risen Christ. It is the false prophesying in this respect that enables the priests to bear rule; and the people love to have it so, because their sense of individual responsibility is thus shaken off.

Do we not need Revival? We have had, indeed, a few drops of what we pray may prove a plentiful rain; but so far from the Revival being over, it has not yet fairly begun. It has affected a few congregations, and rescued a number of those who have been cruelly neglected by the churches. But the great body of British Christians have remained altogether unaffected and unmoved, and a large majority of church members are infinitely more occupied with their pecuniary interest or their worldly pleasure, in the Atlantic telegraph or some railway extension, than in adorning the gospel by holy living, or the conversion of sinners, or self-denying kindness to the poor.

Gauge the value of Revival by its blessings. It has given us a simple, full, free gospel to the lost. Its converts rejoice in forgiveness of sins; they gather round the word of God and are edified; they go forth and preach the gospel to the poor. Alleys and courts, into whose dark and miserable recesses the sunshine never penetrates, resound with the glad tidings of great joy, and with the songs of saved publicans and harlots; lodging-houses, work-houses, prisons, begin to be visited as they never were before, and with results which gladden the heart of God. The army and navy have been reached, and barrack-rooms and ships afloat are scenes of individual and of united prayer. Brotherly love and mutual affection follow in the wake of God's reviving grace, such as are utterly unknown amongst the great mass of professing Christians. Are

these such evil things that accredited ministers of Christ shall still cry down this work of the Holy Ghost? It is mournfully the fact that, in numberless cases, the great hinderers of the work of salvation are the stated and paid ministers and their church officers, and many a Christian says, or feels if he does not say, "We have to live with our ministers, and we cannot go against them or beyond them."

Oh that they who bear the vessels of the Lord may see that their own true interests lie in co-laboring with God; that pastors may welcome the help that he offers them; and when an evangelist comes in their way, receive him in the name of the Lord. There would be more exercise of their pastoral gift if there were more souls added to the churches. Many a pastor has been preaching for years with scarcely a dozen conversions in a decade, until he has lost all faith in the power of the gospel of God, and has given himself up to preach another. Let such a one take a lesson from the children of this world, who are wiser in their generation than the children of light. The adoption of free-trade has been followed by such large success, simply because it was the recognition of a true principle—one which is constantly enunciated in the written and unwritten books of God: "There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, and it tendeth to poverty." God's method of working, whether in grace or nature, always finds its symbol in the wheel. When the Spirit showed Ezekiel the work of God by creature-agency, the prophet beheld "as if a wheel had been in the midst of a wheel." And in like manner the Apostle James (3. 6, margin) describes created things as "the wheel of nature;" for until the great crisis come, seed-time and harvest, summer and winter, day and night, and all the cosmogony of which they form a part, shall not fail in their wonted revolution.

In obedience to this universal law, and not in contempt of it, blessing comes. "Behold the days come, saith the Lord, that the ploughman shall overtake the reaper, and the sower shall sow behind the reaper; and the mountains shall drop sweet wine, and all the hills shall melt." The evangelist must go before the pastor; the sower must precede him who binds the sheaves. We never heard of a builder being envious of the quarryman who blasted or dug the rock from its native bed; nor does the latter intrude upon the more educated work of the architect. For "small and great, great and small, we are dependent on every other evermore."

Let not Ephraim envy Judah, nor Judah vex Ephraim: the ten tribes and the two are incomplete apart. Upon the promise made of God to the fathers, Israel's twelve tribes, constantly serving God day and night, hope to come. The pastor cannot say to the evangelist, nor the evangelist to the pastor, "I have no need of thee." Nay, even those members which seem to be more feeble are necessary. Therefore, let us covet earnestly that every gift from God should have its proper place. Let the pastor welcome the evangelist, and the evangelist give to the pastor honor due; for it is God who hath set the members every one of them in the body as it hath pleased him. Let there be this loving co-operation, the whole Church helping together by prayer for floods of blessing on the dry ground, and the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace; the mountains and hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."—*Revival.*

ERRORISTS SOUGHT OUT BY COLPORTAGE.

A colporteur, who has labored in a border district settled largely by Canadian French, has often found that the desire to read books in their own language exceeded their fear of the prohibition of the priests. He says, "They are very ignorant; only about one in fifteen of the adults can read French or English, but the children are better educated. In neighborhoods where Roman Catholic priests live, or frequently visit, is the most ignorance. In one town, where there is no Protestant meeting-house, I found the parents shy of Protestant books. When I met one who could read French, however, I could almost invariably sell French books, and give tracts; for their fear of the priests is not so strong as their attachment to their native language, and their curiosity to know what the books contain."

"Five years ago I sold them several copies of *Saints' Rest*, *Pilgrim's Progress*, and other books. A short time ago I learned that many of the young people had them, and continued to read them in secret. In at least two families, where I was threatened with being kicked out of doors, the older children still read the books and tracts which I left them. There were no Protestant books within their reach."

"In visiting this class of benighted, priest-ridden souls, I have often been led to inquire by what means could soul-saving truth be brought in contact with their famishing hearts but in this way. The priest will not bring it. Their Catholic friends will not. Their Protestant neighbors are usually objects of suspicion to them, and have little hope of doing them good. Must they be left in worse

than Egyptian darkness? The needy ones are not sufficiently interested in the truth to seek it. How otherwise can they be reached but by the patient heart and toiling feet of the colporteur, yearning with compassion for his dying fellow-men, and urged forward and sustained by love to Christ, carrying the truth to their doors, and affectionately pressing it upon them?"—*American Messenger.*

A SHORT SERMON.

"And Noah walked with God."—Gen. 6: 9.

One of the apostles gave us a very good representation of religion, when, speaking of God, he says: "With whom we have to do." Now in all our dealings with our fellow beings, we should be governed by pure morality; but morality must be founded on true piety in order to be pure. But it is with God we have to do; for our connections with him, and our expectations from him, and our obligations to him, must all be of the highest magnitude. But what is implied by Noah walking with God? We answer, it is having the same object in view that God has. God says, "My glory will I not give to another." And Noah was laboring with all his might, and in every movement, to glorify God; and God in all his movements aims to establish his own glory; and Noah was aiming to accomplish the same object, that is, to glorify his Heavenly Father. Here, you see, two can walk together, when they are so well agreed as God and Noah were. Now, if you are found walking with God when Christ comes, by trying to glorify him in all your movements, you will enter the heavenly kingdom to go no more out forever. But you must examine yourself before God every day, and find whether you are walking with God or away from him.

There is another position the saint occupies, very much the same as walking with God; that is, walking before God. As he says, "Walk before me, and be thou perfect." This implies observation, or that God beholds and takes cognizance of all our movements, and knows whether we love him or not by our daily walk and conversation. And while we try to walk before God in love and meekness, we must always have a perfect hatred of sin in all its forms, because God hates it, and be of a kind and tender spirit, as was Noah and our dear and loving Saviour; for, "when he was reviled, he reviled not again;" and if we love and cherish the spirit of Christ in our hearts, God will love us with a Father's love and own us for his dear children.

Another important position for a child of God, is following Christ, or walking after Christ. Paul says, "Follow me, as I follow Christ." This implies that we must take Christ as our pattern, or example, and walk in his steps. How much this comprehends! Look at it a moment, and let us examine ourselves, and see if we have the tender spirit of Christ in our hearts; if we have, we shall always be ready to do all we can to relieve suffering humanity in all its forms. "Inasmuch as ye have done it unto one of the least . . . ye have done it unto me," says Christ; and the dear Saviour will say to such, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungry, and ye gave me meat," etc. How much good it does me to be able to do a little toward helping those who are poorer than I am. Blessings follow all acts of kindness toward our dear and suffering brethren and sisters. This is truly following Christ.

But we must also follow Christ in holiness of heart and life; for "it becometh us to fulfill all righteousness." If I walk with God I shall resemble him, and every one will take knowledge of me that I have been with Jesus. Such honor have all his saints. They walk with the King of kings and Lord of lords. "I will walk before the Lord," says David, "in the land of the living." My presence shall go with thee, saith the Lord, and I will give thee rest."

"Come, lovely King, oh! quickly come; the saints shall welcome thee; And shouts of joy shall reach the throne Throughout eternity."—*Crisis.*

GO FORTH AND WEEP.

Brother, sister, are you going forth under a sense of duty to try to save souls? Be comforted.

Do you meet with opposition where you have the least cause to expect it? Are you wounded in the house of your friends? Have they no sympathy for your efforts? And yet do they love God and try to serve him day by day? Do these things cause you to weep as you go? Thank God for it.

They that sow in tears shall reap in joy. Bless God for the trial that made you weep. There is efficacy in tears. He that goeth forth and weepeth, bearing precious seed, shall, doubtless, come again with rejoicing, bringing his sheaves with him. How consoling these words the heart that needs them only knows!

As a little company of sowers went forth to sow, one day, their way led through a lot that never had been broken by the plough. Only a dim road passed through it mostly covered with sorrel and oak bushes; but to their surprise every now and then on either side of this road, and in it, stood tall heads of rye, sometimes several stalks in a bunch. The secret was this. Last year ripe grain was hauled through this lot; and it scattered, and took root, and here it was before them. They gathered an instructive lesson as they went on and talked. This is the way we have to do in spiritual things. The field is the world. It is uncultivated. We must go forth and sow the seed of the kingdom and trust God to give it root in the hearts of men.

And as this rye had come up here most unexpectedly and under the most unfavorable auspices, even so may it be with our labors. In the morning we are to sow our seed and in the evening we must not withhold our hand, for we know not which will prosper, this or that, or both alike together. May our pathway through the world be thus marked even as this blind road. Thus they were cheered on to their evening toil. Thus may you be cheered, my brother and sister,

God is able to bless your labors under the most trying circumstances, and all the more for the opposition. Then go on, brother, go on, sister,

"For soon the reaping time will come, And angels about the harvest come."—*E. S. Willard.*

The Advent Herald.

TUESDAY, SEPTEMBER 12, 1865.

JOSIAH LITCH, EDITOR.

THE HEIRS OF THE KINGDOM.

We have in a former number found the divine claim asserted to a right of disposing of the dominion of the earth; and we have learned that he has in all ages given it to whom it seemed meet to him. We have learned that the four great Gentile empires have each in turn possessed it; and that when Rome, the last of the four has filled her day, Jesus Christ is to have the throne. But who shall constitute his people? The people of Chaldean, or the Chaldeans, were Nebuchadnezzar's people. The Medes and Persians were the people of Cyrus. The Grecians were the people of Alexander the Great; and the Romans were the people of Caesar and the Pope. But who shall be the people of Christ? The angel answers, Dan. 7: 18, "The saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever." Also verse 27, he says, "And the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom."

The saints of the Most High, then, are the nation to whom Christ when he took the kingdom from the Jews, promised to give it. Matt. 21: 43. "Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bearing the fruits thereof."

They are a nation. 1 Pet. 2: 9. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." This royal priesthood, and this holy nation, was the characteristic of the Jewish people, when the kingdom was given to them; and when it was taken from them, it was given to the saints. This promise, recorded by Moses, Ex. 19: 4-6, compared with the one quoted above from 1 Peter, makes this apparent. "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."

It is urged by some that all the saints are to be kings and priests, and that in order to be such, they must have subjects. They cannot conceive of a kingdom of priests with no subjects. And yet they have the model before them in the history of the Jewish nation. The Jews while obedient, were a kingdom of priests. But all were not kings, nor were all priests. But they had both kings and priests to reign over them and conduct their worship. So will the saints of the Most High do. All will not be king, nor all priests officially, but the kingly and priestly order will be there.

The Jews were to be a holy nation, and so they were at times. But the saints are to be a nation, a holy nation, as were the Jews. If the Jews could be a kingdom of priests, without being all kings or all priests, so can the saints of God.

The difference between the Jewish kingdom of priests and the Royal priesthood of the Christians is, that the election was national then, and now it is individual and of grace, and not of law. Then it was composed of men in the flesh; in this it will be men in immortality. Then they had a succession of kings and priests, by reason of death, but under the new order, the royalty and priesthood will be eternal, because he on whom it falls will live forever.

QUALIFICATION FOR THE KINGDOM.
The Jews to whom the birth-right belonged, and whom our Saviour called the children of the kingdom, have now no more right to it than the Hottentots, by reason of their natural birth and relationship to Jacob. "Except a man be born again he cannot see the kingdom of God." "Ye must be born again." The life of God was lost by the first Adam, and is now vested in the last Adam, the Lord from heaven, a quickening Spirit. We are now dead in trespasses and sins; and we can only be quickened and restored to the new life in and by Jesus Christ.

"In him was life, and life was the light of men." "This is the true light which lighteth every man that cometh into the world." A believing reception of Jesus Christ is the condition on which sinners receive this life, while to infants who never sinned, it is bestowed unconditionally, and "Of such is the kingdom of heaven." "He that believeth on the Son of God hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him." The secret was this. Last year ripe grain was hauled through this lot; and it scattered, and took root, and here it was before them.

They gathered an instructive lesson as they went on and talked. This is the way we have to do in spiritual things. The field is the world. It is uncultivated. We must go forth and sow the seed of the kingdom and trust God to give it root in the hearts of men.

And as this rye had come up here most unexpectedly and under the most unfavorable auspices, even so may it be with our labors. In the morning we are to sow our seed and in the evening we must not withhold our hand, for we know not which will prosper, this or that, or both alike together. May our pathway through the world be thus marked even as this blind road. Thus they were cheered on to their evening toil. Thus may you be cheered, my brother and sister,

children of God." It does not change the body. "If Christ be in you the body is dead because of sin; but the spirit is life because of righteousness."

But the time will come when a change will be effected in the body. For "flesh and blood cannot inherit the kingdom of God." "I show you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound, and the dead shall be changed, and we shall be changed. For this corruptible shall put on incorruption, and this mortal shall put on immortality."

This physical transformation is as essential to our introduction to the kingdom of heaven, as it is to be instituted at the second coming of the Messiah, as the spiritual transformation which we experience in this world, constitute us God's spiritual children. Great the joy of the spiritual change; but what transports shall fill the soul when

"Soul and body Shall his glorious image bear!"

Now the believer says, "Come and hear all ye that fear God, and I will tell you what he has done for my soul." But then he shall say, "I am satisfied, for I have awoken in his likeness." And thus qualified by a spiritual transformation, he is prepared to enter a kingdom which never shall be moved.

TAKE NOTICE.

It is a matter of simple justice, that the friends proposing to attend the Conference at Waterbury should in some way inform the committee appointed by the church with whom the Conference is to be held, of their coming, and thus greatly aid the committee in their work of providing accommodations. Those who know anything about such gatherings will appreciate the suggestion, and act accordingly. In my recent visit to Pennsylvania I ascertained as far as possible the number intending to go from that section, and shall forward their names immediately.

The same course is being pursued in the church at Providence, Attleboro, &c. Come, brethren, let us have this grand Quarter-Century rally attended to orderly, earnestly, promptly.

L. OSLER.

LETTER FROM THE EDITOR.

Magog is a thriving village at the outlet of the Magog Lake, and has a steamboat communication by the Lake with Newport, the present terminus of Connecticut River and Passumpsic Railroad. It was the place of residence of Helen M. Johnson, well known to our readers as a poetess. Here she was born, lived, mused, sang, wrote, suffered and died. And here still reside her parents, brother and sister, at whose hospitable mansion we found a kind reception and entertainment most of our three days sojourn at "The Outlet."

This place is also the first point in Canada where the Advent doctrine was preached by Father Miller. His sister, Mrs. Atwood resided here, and thus the way was opened for him to visit and preach in Canada, the gospel of the kingdom. William Atwood, her son, still resides here, and holds fast the faith once delivered to the saints.

We had three meetings during our stay, and enjoyed a good season at each. Eld. J. M. Orrock preaches here once in four weeks.

The most remarkable incident of our visit was the attendance of Mrs. Dr. Somers, sister of H. M. Johnson. She has been an invalid for twenty-five years, and has suffered untold agonies. For the first time for twenty years, she was carried to the house of God to join with his people in worship. If those who have health and strength could but know of the luxury it was to her, and enjoy it, there would not be many empty seats in the sanctuary.

Waterloo was the next appointment, and thither I was conveyed, twenty miles, by the kindness of Mr. Eli Goff, who remained over the Sabbath to take me back on Monday. The seventeen years which have elapsed since our former visit to Waterloo, has wrought great changes, both in regard to the village and its inhabitants. Most of the old familiar faces which then sat in the old school-house to listen to the word, are gone to their rest; and others are scattered abroad in distant places. But a few remain, steadfast in faith, rejoicing in hope. This is the place of residence of our old, tried and devoted brother and fellow-laborer, Dr. R. Hutchinson. His health is such that he preaches comparatively little, but remains awaiting the return of the Nobleman to reward his servants for their toils.

Instead of the old school-house where we used to worship, the church have now a neat and commodious house of worship, and an excellent congregation under the pastoral care of Eld. J. M. Orrock, who not only here, but all through Canada, is beloved and respected as a minister of Christ.

Amidst the jealousies of other denominations, the cause is making steady advances, and sinners are being converted unto God. Our four days visit and labor at Waterloo, we trust will not be in vain in the Lord.

Monday, Aug. 28th, returned and came to Fitch's Bay, and preached at 5 o'clock to a good audience. Elder D. W. Sornburger preaches

divided, by the funeral services of Mrs. Spencer, of Derby Line, who died of typhoid fever, after some weeks of painful illness. She was a devoted follower of Jesus, waiting for the consolation of Israel, and greatly beloved by the church, who will deeply feel the loss of her prayers and counsels. She loved her country, and in the hour of its need freely gave her only son to its service and defence. But she had the satisfaction, as she expressed it, of seeing him safely returned to bury her, and take the charge of a dependent family, who have none else to care for them on earth. May God bless him and them, and make them a blessing to each other.

J. L.

Beebe Plain, Sept. 7, 1865.

FREEDMEN'S MISSION.

It has been suggested that the friends of this cause contribute individually the sum of one dollar for the purpose of building a mission chapel and school-house. Now, what does the cause can refuse to give one dollar for so good an object? It seems to me that this is a case needing no argument to induce the lovers of Christ, and the present and eternal welfare of those poor ones just out of bondage, to at once respond to this suggestion, in sending their names, with the specified sum, to the *Herald* office, to be immediately placed at the disposal of brethren Child and Leslie. They have left home with its comforts, and literally gone as "sheep among wolves" to preach the glorious gospel of the soon coming kingdom of Christ, and shall we leave them without substantial sympathy in their present trying position. God forbid. Come, let us all do a little, and the amount needed for the building will be quickly and easily raised, and we shall have our souls enriched with Heaven's benediction.

C. CUNNINGHAM.

A GOOD SUGGESTION.

ONE DOLLAR DONATIONS TO FREEDMEN'S MISSION.

At the suggestion of Eld. C. Cunningham, we open a list of one dollar donations to the Freedmen's Mission, for those who do not feel able to contribute more. This is not intended to take the place of the other list.

C. Cunningham, 1 00
G. W. Little, 1 00

NEW WORK.

History, Geography, and Statistics of British North America, "Ships, Commerce, and Colonies." By ALEX. MONRO, ESQ., &c. Printed by John Lovell, St. Nicholas St., Montreal, C. E. Price 75 cts., Canada currency. Sent by mail, pp 324, 12mo.

This is a valuable work as a book of reference concerning almost everything pertaining to the British Provinces of North America, and one to which almost every family will have occasion to refer. The same amount of information cannot be elsewhere obtained in the same compass and for so low a price.

It is illustrated by 18 wood cuts of the leading cities and towns of the Provinces, and the most important natural curiosities and works of art.

It can be obtained of Mr. Hubbard, Postmaster, Stanstead Plain, C. E.

News of the Week.

TERRIBLE RAILROAD ACCIDENT.

Nashville, Tenn., Sept. 7. The train which left here for Johnsonville this A. M., containing military stores with a passenger coach attached met with an awful catastrophe. Seven miles from here a car containing ammunition blew up scattering the train in fragments in all directions. It is supposed that quite a number were killed.

Nashville, Tenn., Sept. 8. The explosion yesterday on the Northwestern Railroad was a terrible affair. The train consisted of eight cars and passenger coaches, and there were nearly two hundred passengers on board. The two foremost cars contained powder, shot and shell, and it is supposed that sparks from the locomotive communicated with the powder through cracks in the cars, causing the explosion. Seven persons were killed outright, and nearly all were more or less injured.

The fireman was killed, the engineer badly and the conductor slightly injured. Among the slightly injured was Mr. Van Valkenburg, Assistant Superintendent of the telegraph. The engine was totally wrecked. The concussion was terrific and shook the buildings in town like an earthquake.

Washington, Sept. 6. Our Consuls write to the State Department, under date of Aug. 14th, that the cholera is spreading all along the shore of the Mediterranean, and that it has appeared in France and Spain.

The Freedmen's Bureau is engaged in providing school accommodations here for three thousand negro children.

New York, Sept. 3.—The Commercial's Washington dispatch says Jeff. Davis has been removed from the casemates of Fortress Monroe, and placed in more commodious quarters in the Fortress. This change was effected on suggestion of his physician, who said his health was suffering.

Wirz condition is such that should his trial continue another month, he will die.

Frederick Seward will partially resume his duties next Monday.

Washington, Sept. 8.—Wirz was barely able to appear in Court today. The documentary evidence produced seemed to afford him some relief. Hon. A. Kinnaird, member of the British Parliament, and a correspondent of the London *Times* were in attendance on the trial to-day.

Nashville, Tenn., Sept. 10.—Some returned rebel soldiers on Wednesday night, burned the Freedmen's school at Decherd, Tenn. Mr. Schulz, the teacher, was obliged to fly for his life. Gen. Johnson, commanding the Middle district of Tennessee, has taken prompt measures to suppress these and other lawless acts.

New York, Sept. 9.—The *Tribune* reports the Cleveland express train ran off the track

near Narrowsburg, on Thursday, running for half a mile on the top of a high embankment and finally colliding with the rocks, precipitating the baggage, express, and three passenger cars, upon each other, killing a man named Birch, but fortunately injured but few others.

Such has of late, been the dearth of provisions in Virginia, and so limited is the quantity now on hand, that any diminution in the amount at present maturing, is looked upon with fearful anticipation.

A disease called "hog diptheria," is rapidly killing out the hogs in Fairfax, and other adjoining counties. The animal appears well in the morning, during the day his neck swells, and by the next morning it is dead. No cure has yet been discovered.

THE CHOLERA.—The latest reports about the cholera are from Ancona, Italy, where the ravages of the disease were increasing. On the 9th of August there were ninety-eight cases, of which sixty-two proved fatal.

Rumors are afloat, needing confirmation, however, that the cholera had reached Milan. Private telegrams from Malaga announce that the board of health of that city has imposed a quarantine of five days on vessels from Gibraltar, Tangier and the Barbary ports imposing a quarantine of seven days to intercourse with Gibraltar.

There is even a rumor of the epidemic in Ireland. The Banner of Ulster, of August 5th, states, on what it claims to be the highest medical authority, that a case having all the symptoms of the Asiatic cholera has already appeared in Belfast, and adds that, "thanks to the policy of the faction which has ruled dominant in Belfast for the last quarter of a century, there is not a town in the empire more predisposed to receive and harbor the scourge."

A letter from Constantinople, dated July 27th, says:

"During the cholera many people don't come to town any longer; many villages on the Bosphorus have been deserted. Our stock exchange is open only about two hours and a half daily. I don't remember ever seeing such a gloom, and well may people fear, after the example of Cairo and Alexandria. At the Galata Tower we have two provisional hospitals. Up to the present, I believe, we are on the increase, and although the number of attacks has been only 500 odd per day, which, with a population of more than two million, is not a very great number, yet as no one can tell when, where and how it will finish, it is natural the alarm should spread. The greatest number of deaths has been one hundred and eighty per day, but of course this may be doubled in the course of a few hours, or it may be reduced as much.

"July 31.—I am sorry to say that since my last the cholera has increased, and I am afraid that the last two or three days the cases must have attained the number of eight hundred odd daily, although for some reason or other, the local papers do not give the number of attacks. The mortality is about thirty to thirty-five per cent., as near as I can learn; although some days it reaches fifty. It is confined to the lower classes.

THE FREEDMEN IN TENNESSEE.—All interesting correspondence has been published between a committee of planters in Fayette county, Tenn. and Gen. Tillson, Superintendent Freedmen, stationed at Memphis. The committee represent that they find it very hard work to make a living by free labor thus far, and dwell upon all the difficulties they have with the freedmen. Among other things, they are troubled by the problem of educating the young freedmen, which they think "can only be accomplished by a well considered and properly guarded system of hiring for a term of years." There are other expressions in the letter, also, which seem to squint toward some system of apprenticeship, peonage, or other entering wedge for the return of slavery.

Gen. Tillson's reply is excellent in spirit and argument. He frankly says, for instance:

"The difficulty you mention, of inducing the freed people to labor faithfully, even for good wages, can be gradually overcome by patiently and kindly explaining the absolute necessity for labor, the value of its results, implanting in the freedman a desire for a home of his own, with all its blessings and security, by holding out before him the inducements and motives which impel other men to labor, and particularly by skill and tact in the management of laborers, qualities which you will permit me to say in all kindness and candor have not been generally cultivated by the white people of this section of the country, and which few of them possess to any extent, but without which success in the employment of labor cannot be attained."

And again:

"The Bureau does not expect to remove all causes of irritation between the freed people and those who employ them, or to construct any system or issue any orders that will enable violent-tempered, quarrelsome people to do their duty, either as employer or employee, pleasantly, peaceably or profitably."

Gen. Tillson fully explains the system of contract which he has devised, and says he shall do his utmost to promote the welfare of all parties. That his eyes are not fixed on one side alone is evident from the fact that he has notified all unemployed blacks in Memphis that they must either find regular employment, or go elsewhere, or accept engagements found for them by the Freedmen's Department. One hundred and fifty vagrant negroes were arrested on one morning.

FRENCH SILKS.—The French silk manufacturers have suffered severely from the American war. The silk exports to the United States, in 1860, from France were 103 millions. In 1863 it fell to 23 millions. During this interval of three years the exports from France to the United States fell from 250 millions to 94; and North American produce imports into France for French consumption suffered to the same extent. Instead of 240 millions in 1860, which owing

to the rise in the price of cotton, reached 363 millions in 1861, it fell in 1863, to 81. This reduction applies especially to raw cotton.

PROFITS OF STRAWBERRIES.—To those who are about planting strawberries for the New York market, we present the following facts: The crop of 1865 was a large one, and the proportion of large berries unprecedented; among these the Wilson predominated; indeed, it is probable that three-fourths of the large berries sold in New York during the summer of 1865 were of the Wilson variety. Next in order came Triomphe de Gand, then Union, Battlett alias Boston Pine, and several other sorts in very small proportion.

The freight office of the Erie Railway gives the following as the number of strawberry baskets transported from Bergen county: 2,290,000. It is believed that nearly one-third as many more were taken by other conveyances from that county, besides 1,500,000 upon the Northern Railway, which would make up a grand total of 4,500,000. Estimating the baskets to average five cents, it will make the receipts of Bergen county \$225,000 for the strawberry crop of 1865. It is also stated that large quantities of fruit were ungathered in consequence of the difficulty of procuring pickers.

CURRENT REVENUE OF THE GOVERNMENT.—The current receipts of the Government from customs and internal revenue are unusually large. The income from internal revenue averages over two million dollars a day. The customs revenue, through the single port of New York, is this week up to a daily average of nearly \$600,000 in coin; yesterday it reached \$735,500, or, on the basis of gold at 145, equal to \$1,066,475 in currency. Evidently the national treasury cannot be very "hard pressed" for means to meet all current claims upon it.—*N. Y. Times*, 31st.

FATAL ACCIDENT TO A BOSTON LADY.—At North Conway, N. H., on Friday, a party of several ladies and gentlemen were practicing pistol firing at a target, when the pistol in the hands of Mr. Henry C. Mayer was accidentally discharged, the charge passing through the head of Miss Fanny McGregor, and killing her. She cried, Oh, God! and fell a corpse. The excitement consequent upon this most agonizing accident cannot be described. Miss McGregor was a young and lovely girl much beloved by her associates and a large circle of friends. Her death will create a wide-spread grief, as much for her rare personal merits as for the sudden and afflicting circumstances under which she was deprived of life. She was a daughter of James McGregor, Esq., President of the State Bank in Boston.

A NEW LINE OF OCEAN TELEGRAPH.—A contemporary suggests the following line for an ocean telegraph, and thinks it strange that it has not been thought of and adopted: From Cape Race to the Island of Flores, distance nine hundred and eighty-four geographical miles. From Flores to the Island of Fayal, less than one hundred miles. From Fayal to St. Miguel about one hundred and ten miles; and from St. Miguel to Cape St. Vincent, on the Portuguese coast, about eight hundred miles. The comparatively short submarine stretches by this line are not its only advantage. It would form a line, subject to treaty arrangements, between several governments, instead of being under the exclusive control of one leading power.

DEATH OF A POETESS. Miss Hannah F. Gould, who had resided in Newburyport over fifty years, died Tuesday. She there wrote a good deal of poetry, adapted to the taste of the cultivated readers of her day and generation. She was a native of Lancaster. Her life was a long one, and she was highly respected for her talents, and the pious uses she made of them. She was 71 years of age.

A PEPPERMINT PLANTATION.—At Ada and Lyons, Mich., Mr. Van Auker is extensively engaged in growing peppermint for distillation. He has nearly two hundred acres growing in the two counties. This is an easily-grown and highly remunerative product, giving four crops from one planting of roots. The one hundred acres devoted to this crop, last year, gave a net profit of \$5,000.

RELIGIOUS FAST.—Friday next, Sept. 15th, will, by recommendation of the Congregational National Council, be observed as a day of fasting and prayer, by that denomination.

Correspondence.

THE FREEDMEN'S MISSION.

Bro. Litch.—The consideration at the Conference in Waterbury next month, of the question "Are we fully comprehending and performing our duty as a people to the Freedmen of the South?" should be participated in by all who are desirous of spreading the truth and benefitting a race until lately in bondage. No doubt a lively interest will be taken in the discussion of the question, but we should all bear in mind that in order to render anything of this sort effective, we must put our hands into our pockets, and contribute the necessary funds. Ought not our field of labor to be much enlarged and increased in every way? Certainly it is a noble cause, and one which should have our deepest sympathy. The friends of the Mission having done nobly in the year now almost gone, still the encouragements and successes of that year should induce them to labor "more abundantly" in the year to come. Let us strive earnestly to push forward this great enterprise. At this writing I am not able to do much for the Mission, but send what I can, and hope next year to do better.

ANOTHER FRIEND.

Dear Bro. Canfield.—I am happy to inform you and the friends of the Mission that Bro. Child is better; his fever having run its course, and left him in a favorable condition. Without doubt, in a few weeks he will be able to attend to the work of the Mis-

sion. Our hearts are full of praise for all God's goodness to us. Yours,

I. I. LESLIE.

Near Nashville, Tenn., Sept. 4, 1865.

Obituary.

DANIEL R. TAYLOR.

Died in this village, Aug. 25th, Bro. Daniel R. Taylor, aged 61 years. He had been suffering nearly all summer from disease of the liver, but was able to be about, and worked nearly all the time until within two weeks of his death. Bro. Taylor was father to that unfortunate young man that was fatally stabbed in our place two years ago at the time of our Conference; many of our brethren will remember him. He was a kind father, indulgent husband and a good citizen, but his accounts are sealed up to the judgment of the great day, and we hope and trust he sleeps in Jesus. He said he had a firm and reliant hope in his dying hour. God bless the widow and fatherless children.

"O, cruel death, thy reign is almost o'er!
Soon shall the saints be free,
With crowns of life on an immortal shore,
To reign eternally.

"Robbed of thy sting, a conquered captive led,
Thy power is gone,
Thy doom was sealed when our Redeemer bled,
And said, 'tis done.

High o'er thy head the conqueror's banner waves
And thou shalt give
The keys that loosed the prisoners in their graves
And they shall live.

Come forth, come forth, the mighty Conqueror cries,
The dead obey;
On wings of love mount upward to the skies,
To live for aye.

Then shall triumphant shouts forever ring,
Death's triumph o'er,
Glorious crowns of glory to thy feet we bring,
And die no more."

H. BUNDY.

Lake Village, Sept. 5, 1865.

Died at Philadelphia, Aug. 13th, of paralysis, Maria Huntly, wife of Robert Huntly, aged 58 years.

GEN. LOGAN'S APPEAL TO KENTUCKY.

Major-General Logan, in a speech at Louisville urging the constitutional amendment abolishing slavery, argued thus:

It is said that if the slaves are made free, Kentucky will be without labor. This is a great mistake. If made free, the probabilities are that they will remain, and for wages labor with much more energy than heretofore.

If not made free, with no laws to protect the institution, surrounded as you are by free states, offering to them an asylum and wages for their labor; they will desert their masters and find for themselves a home in a foreign state, where the spirit of freedom is universal. And would it not be better for Kentucky to show her magnanimity, her patriotism, her desire for a lasting peace and the return of fraternal feelings, by at once doing that which, if she does not do, will soon do itself? Think of the great desire on the part of the civilized world that the chains of slavery, still clanking in your state, should be stricken from the limbs of the black man by the generosity and Christian spirit of your own people. Let your cloud-kissing hills and smiling valleys once test the energies of free labor, and ere long the number you are behind your sister states in population, you will gather, the deficiency in wealth you will accumulate. Enterprise, capital, intelligence, and Christianity will leap for joy over the new and bright prospects before them.

Kentucky will then take the position she ought to occupy among her sister states, and claim rank and respectability second to none.

Our land is swarming with thousands of cripples; some have lost legs, and others arms; why do not these men go abroad among the people and hold up their shattered limbs and tell the slaveholder, "This is what your institution has cost me. While you were basking in the sunshine of safety at home, I was at the front. I return now to my home to drag out, through a few lingering years, a miserable life." Oh that I had the power to-night to bring together all the slaveholders of this land, and have them look on in solemn silence, while the crippled, the widows and orphans that have been made by this war, could pass before them in grand review, and tell their tales of misery and woe that slavery has brought upon them; were their hearts not made of stone, they would melt while gazing on such a scene, and with one voice let the land be at once rid of the curse that has caused such a dreadful scene. Let us cast our eye down along the banks of the mighty father of waters, and then returning, start again at Perryville, and glance along that broad and deep channel over which the red tide of battle rolled through the gorges of the Cumberland, and down along the plains of Georgia on to the sea. Then pursue it around through the Carolinas, to Raleigh, and all over the crimsoned soil of Virginia, and as you count the almost countless graves that lie along the banks of that river of blood, thick as "autumn leaves in Vallambrosa," pause for one moment to contemplate the seas of tears, the paroxysms of unutterable agony, all these must have cost when "somebody's darling" had to fall at every blow, and then tell me, if you can, when you know that slavery caused it all, can you still cling to it? It has filled the lunatic asylums with maniacs. It has filled houses of refuge with paupers. It has filled all the land with mourning. It has deluged your land with fraternal blood. It has snapped in twain the tenderest ties of social society. It has caused desolation to reign in princely palaces, where happiness had always held its revels. It has smitten with want and woe, millions who were born in the lap of luxury.

How can any mortal man desire to see such a cause of sorrow and suffering, injury and infamy, hypocrisy and hate, perpetrated among the institutions of his country? In Heaven's name I implore you, strike at once, and deal it a death-blow. Let it be proclaimed to the ends of the earth, that we live in a land of universal liberty, where the fires of patriotism, being re-kindled, will glow on us brightly as ever, in a Union that has battered down the walls of treason.

TYNDALL AND THE CLIMATE OF CALIFORNIA.

The interior of California is occupied by a great valley, lying between the coast range of mountains and the Sierra Nevada, being some 60 miles in width, from east to west, and 300 in length from north to south. The climate of this valley is very peculiar; like the rest of California, it has no rain during the summer, but, unlike the coast district, the days are excessively hot, while the nights are remarkably cool. For months together the thermometer ranges in the afternoon from 100 degrees to 109 degrees in the shade, but after about 5 o'clock, it begins to grow cool, and the temperature continues to fall till sunrise. A bowl of butter at sunset will be liquid oil, and at sunrise as hard as if it were imbedded in ice. Another noticeable feature of the climate is the extreme dryness of the atmosphere; lumber is seasoned with wonderful rapidity, and clothes washed and hung upon a line are completely dried in a few minutes.

In a nice laboratory in England a philosopher is engaged in some very abstruse investigations of the nature and action of heat. His apparatus is of wonderful delicacy—his thermometer being so sensitive that the approach of the human hand within three feet of it will vary its indications. With this delicate apparatus, with large knowledge, and with patient labor, the eminent physicist has prosecuted his examination of the subtle and invisible force which was the subject of his investigations. Among other facts, he learned that while heat passes freely through atmospheric air, its course is seriously obstructed by minute quantities of the vapor of water.

What a miracle is civilization! Sitting in our office in New York, by the aid of books and mails, we are able to glance in one direction across the stormy ocean to the laboratory of the philosopher, and in the other across the broad continent to the parched valley of the Sacramento, and to perceive an interesting relation between the two. The discoveries of Tyndall have taught us why it is that the dryness of the California atmosphere causes the days to be hot and the nights cool. The absence of aqueous vapor from the air allows the sun's rays to pour down with undiminished force during the day, and during the night the same cause permits the radiation of heat from the earth to go on with greater rapidity than in the moist air of other climes.—*Scientific American*.

FETTERISM AT THE SOUTH.—According to the *Mobile Tribune* the wild superstitions of savage Africa still linger among the negroes of the South, and they are occasionally detected in fetich worship. An occasion of the kind lately happened at Mobile, which is thus described:

"In company with a few policemen we went last night to a house situated beyond the Gas Works, and occupied by an old negro who claims to be an Obi Man. Approaching the house carefully and peering through the crevices in the walls, a wild, weird spectacle was presented. Around a small fire of pine in the middle of the floor—or room, for floor there was none—and over which was hung a pot, sat a group of negro men and women, entirely naked; their hair, or wool, twisted into pig-tail curls and ornamented with sprigs of some kind of herb intermingled with dried roots, their eyes closed; the master of ceremonies or High Fetich Priest, with a snake skin around his neck and his wool, grizzled with age, and garnished more profusely than the rest, was chanting something in a droning voice while the remainder of the 'congregation' responded, as it were, with a low, long-drawn howl. The old negro with the snake skin clapped his hands and the whole party rose and commenced a most furious stamping in a circle around the pot. This over, they all squatted down again and the 'Obi man' resumed his chant, at the same time holding in his hands a covered basket, from which he drew and dropped into the pot, first, a dead snake, then a frog, then a young alligator about a foot long, now another smaller alligator or lizard, and last of all the herbs and roots from his own and the heads of the other negroes. Silence was observed by all for some minutes after the last deposit had been made, after which the pot was taken from the fire, and while the nauseous mixture was yet reeking hot, they each dipped the end of the middle finger of the left hand into it and applied the end of the finger to their tongues; another dip into the pot was taken with the middle finger of the right hand and certain cabalistic characters described on the breasts, foreheads and shoulders—none assisting the other in the operation. Not a word was spoken until their clothes had been resumed and they had got clear of the house.

Although on high occasions the Fetich or 'Obi man' may demand a human sacrifice in his hellish rites and which is generally a young child, nothing of the kind was attempted in the Voodoo pow-wow of last night. The presence of the police would, of course, have prevented anything of this nature had it even been thought necessary by the old negro conducting the affair. Old negro women were sometimes 'used up' as 'material' in these meetings at Voodooon, near New Orleans, one of whom escaped the sacrificial knife on one occasion and caused the arrest of the whole gang."

EXTRAORDINARY EXPERIMENTS WITH IRON.—Some time ago, as was noticed at the time, the Sligo Iron Works, at Pittsburgh, Pa., sent a letter to Birmingham, Eng., written upon a sheet of iron which took no less than 1000 sheets to make one inch in thickness, the dimensions being 8 inches by 5½ inches, or a surface of 44 inches, and weighing 69 grains; and challenging all England to beat it in strength or thinness. The English iron workers set about answering the challenge, and that they have emphatically given Uncle Sam a chance to try again will be seen from the following statements:

"The Marshallfield Iron Works, Llanelly, Carmarthenshire, produced a sheet of the dimensions of the Pittsburgh one, but weighing only 46 grains; the Hope Works, of Staffordshire, next succeeded in producing a

sheet weighing 33 grains; and Messrs. R. Williams & Co. one weighing only 31 grains. Wales makes another trial and succeeds in making a sheet of the astounding weight of 23½ grains, requiring 2853 sheets to make one inch in thickness; and at still another trial produces a sheet of 23 grains, requiring 2950 sheets to make the thickness of an inch. The Pontardawe Tin Works next came into the field with a sheet weighing 24½ grains—a trifle heavier than the Welsh; but claims 3799 sheets to make one inch in thickness. We now come to the climax. The mill manager of Messrs. W. Hallam & Co., of the Upper Forest Tin Works, near Swansea, has succeeded in making a sheet of the finest appearance and thinnest that has ever yet been seen by mortal eye. The iron from which the sheet was rolled was made on the premises. When reduced to 44 surface inches, the dimensions of the Pittsburgh sheet, it weighed but 16 grains, or 30 per cent. less than any previous effort, and requires at least 4800 sheets to make one inch in thickness.

A MISSIONARY SHIP.—A late London paper says: "The Moravian missionary ship Harmony left the Thames on the 20th of June, on her annual voyage to Greenland and Labrador. She carried five missionaries, two of them, after a visit to Europe, returning to the field in which they have labored for a period of nineteen years, the remaining going out for the first time. They were accompanied by two gentlemen, members of the Society of Friends, who are desirous of paying a visit of Christian sympathy to the brethren in Christ in that dreary region. A meeting was held on board two or three days previous to the Harmony setting out on her voyage, when the ship, with her precious cargo, her crew and passengers, were commended to the gracious care and guidance of him whom winds and waves obey; and the company present united in praising the past mercies vouchsafed by the Lord God to the little missionary vessel which, for almost a century, has been the instrument by which alone the communication has been kept up between Labrador and the Church at home. For ninety-five years the Moravian missionary ship has performed an annual voyage to that dangerous and inhospitable coast (the present vessel being the ninth that has been employed in the service), and during all this time no serious accident has ever befallen her, nor has there been any loss of life among crew or passengers. In view of this proof of God's power and mercy, the Christian friends, assembled on the deck of the Harmony, could not do otherwise than praise the Lord for his goodness, and for his wonderful works to the children of men."

AFFECTING INCIDENT.—The Petersburg *Express* records the following:

"An affecting incident occurred in the Provost Marshal's office two or three days since, which brought the tears of all who witnessed it. Large numbers of ladies have been recently flocking to the office to subscribe to the President's Amnesty oath, as a preparatory step to drawing rations. A little boy appeared at the Marshal's desk one morning, and in timid accents inquired if he could take the oath for his mother. His features were handsome, his manner modest, but he had an intelligent and an appealing look. He was informed that his request could not be granted, but that his mother must take oath in person. The little fellow turned toward the door and burst into tears, and sobbed so passionately that the Provost Marshal called him back to ask the cause of his grief. 'My mother,' he said, 'is sick and confined to her bed; she is unable to work—has nothing to eat, and is starving.' This appeal was irresistible, and the Provost Marshal interested himself in the case, and procured the necessary relief. Numbers witnessed the incident and were deeply affected by it. It was a beautiful instance of affection in the little boy, to offer to take the oath, (though too young to appreciate it,) for his mother's sake and in her stead."

Notices.

My address until the Conference will be Newburyport, Mass. J. H. VAN DERZEE.

NOTICE.

Lord willing, I will speak in the Chapel near Bro. F. Gale's, in Kingston, N. H., next Sabbath, Sept. 17th. B. D. HASKELL.

NOTICE.

Eld. Gates will preach (Lord willing) at Roxam, C. E., October 3-5. Champlain Village, N. Y., 6-8. Waterbury, Vt., 9.

The friends on the Isle of Mott, Alburgh, Clarenceville, Odolton, and other places in the vicinity of Roxam and Champlain, will be pleased to give Eld. Gates a hearing, as one who labored in those regions in former years with great success.

COMMITTEE OF ARRANGEMENTS.

The undersigned, having been appointed by the Advent Church of Waterbury, to provide accommodations for those attending the Conference, request that the number from each place be forwarded to them as soon as may be. Forward your names, and you shall be provided for. Let all come who can.

Dr. L. H. THOMAS, } Com.
DEA A. DILLINGHAM }
E. W. CASE.

QUARTER-CENTURY ANNIVERSARY OF THE AMERICAN E. A. CONFERENCE.

This Conference will be held at WATERBURY, VT., commencing TUESDAY, OCT. 10th, 1865, at 2 o'clock P. M.

J. PEARSON, Jr., Pres.

H. CANFIELD, Secy.

NOTICE.

Reduced fare from Providence to Bolton. Those attending the Conference at Waterbury, coming through or from Providence, will have half fare tickets.

Pay full fare one way and you will have

free tickets to return, which may be obtained at the Conference.

HALF-FARE TO CONFERENCE.

A reduction of one-half the usual fare has been obtained over the Vt. Central Railroad, and also from Boston via Fitchburg to Waterbury.

SERIES OF DISCOURSES AT THE 25TH ANNUAL CONFERENCE.

This Conference being the Quarter-Century Anniversary, the Committee of Arrangements have deemed it appropriate to have the original faith of the body represented by this Conference re-affirmed in a series of discourses during the meeting.

The following will be the order of the series:

1. The Importance of Prophetic Investigation, and how it should be conducted. ELDER J. M. ORROCK.
2. The Second Coming of Christ Personal, Visible, Glorious, Pre-millennial. ELDER J. H. VAN DERZEE.
3. The Resurrections,—their Nature, Order, Period, Peculiarities and Results. DR. J. LITCH.
4. The Restitution,—its Nature and Extent. ELDER O. R. FASSETT.
5. The Kingdom of God,—its Nature, Location, Period of Establishment and Duration. ELDER W. H. EASTMAN.
6. The Millennium,—its Chronology and Peculiarities. ELDER S. S. GARVIN.
7. The Periods of Rewards and Punishments. ELDER D. I. ROBINSON.
8. The Prophetic Numbers,—their Import and Use. ELDER L. OSLER.
9. The Similarity and Dissimilarity of Millenarianism and American Adventism. ELDER F. GUNNER.
10. The Abrahamic Covenant. ELDER I. R. GATES.
11. The Relation and True Interpretation of the Two Covenants, the Old and the New. ELDER L. OSLER.
12. The Relation of the Jews to the New Covenant, and their Prophetic Future. HECTOR MALDEN.
13. Our Position in the Prophetic Calendar. ELDER J. PEARSON.
14. The Practical Bearings which these important truths should have upon our Lives and Characters. ELDER I. H. SHIPMAN.

The following questions, among others, will be presented for consideration during Conference:

1. Should the doctrine of Christ's coming, and kindred truths, be considered of vital importance?
2. What steps should be immediately taken by us to bring the faith we cherish more directly to the attention of the Church and world?
3. Are our churches and brethren, meeting the requirements of the New Testament, on the subject of systematic benevolence?
4. Are the ministers among us justified in secularizing the ministry, to the extent many are doing?
5. What can be done to render our Sabbath schools more efficient?
6. Are we fully comprehending, and performing our duty as a people, to the Freedmen of the South?

ORDER OF EXERCISES OF THE A. A. CONFERENCE.

Tuesday, P

The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

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J. LITCH, EDITOR.

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Communications.

TAKE HEED.

"Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfill it."—Col. 4: 17.

Take heed! More than forty times these two words occur in the Word of God. The needs be for this admonition is very great, and at this time especially. In these last days the enemy, with all the energies of his threefold character, the roaring lion, the subtle serpent, or the angel of light, is manifestly opposing the Lord's work in order to prevent the laborers from going forth in their Master's name and fulfilling their mission by preaching and teaching the truth of Christ. At such a time of conflict, the above admonition may be a word in season to those laborers who have received their ministry in the Lord, and not by man, and who, encountering a tide of opposition from quarters they least expected it, may experience a growing dulness of energy and zeal, calculated to prostrate their powers of mind and discourage them from pursuing their calling of God. Carelessness and lukewarmness are apt to lead to despondency and droopings of spirit, and these may take such hold of the laborers as to lead them to cease altogether from their work of faith and labor of love, and patience of hope. To any who are tried in this manner, the caution, "Take heed to thy ministry," comes in love. Satan would triumph in removing them from the field of battle.

"SAY TO ARCHIPPUS, TAKE HEED TO THE MINISTRY."

My dear Brother,—If the experience of one may be a guide to another, I ask, Has not the zeal and power which at first carried us through all obstacles and wrought mighty things in the name of our Lord Jesus, both in our own souls and in those of others amongst whom we labored, now somewhat slackened? Have we that relish we once had for meditation in the word of truth, or that boldness of testimony against existing evil, or that entire devotedness of purpose in the cause of our Lord and Master? Do we exercise the gift committed to our charge with the same fearlessness as formerly, when we stand up to proclaim the glad tidings of salvation to a world lying in the wicked one? Have we that yearning of spirit that we once had for the salvation of perishing men? Is our sole object now the glory of God, the exaltation of the name of "Jesus only," and the work of the ministry entrusted to us? Tell me, dear brother, is not closet prayer more neglected? Are not the columns of newspapers or other worldly things taking up that place in our thoughts which was once occupied by the work of the Lord alone? Does our faith look at things unseen as formerly, or are our eyes captivated by the pleasing things around us, and thus dazzled, are we beginning to walk as men, living by sight, and so halting in the walk of faith? Are not our hearts and affections almost imperceptibly, it may be, inclining more to earth and creatures, instead of being set on things above, where Christ sitteth? Are our hopes resting as much in the coming of the Lord Jesus in glory as formerly? Or are we losing the power that purifies us from the desires of flesh and blood?

Come, dear brother, let us be very candid and plain with each other upon these matters. Is the ministry which we have received in the Lord as fresh, as powerful, as glorious, in our life and experience, as at first? If not, how is it? Has our love to Jesus grown cold? Have the things of the world more place in our hearts? Are we as zealous for defending the faith once delivered to the saints, by our walk, conversation, or word of sound doctrine, as when our hearts burned with the whippers of a present Jesus, who by the Holy Spirit talked with us by the way, and opened our understandings to discern in the Scriptures the things concerning himself?

"Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfill it."

ing the soul like an unwary bird, or as an angel of light, turning preacher and teacher, and trying to lead away our faith from its standing in the power of God to the intellectual teachings of fleshly wisdom. How often do we find ourselves in thought dwelling on what we are to God, or what we ought to be, instead of what God is to us, and the ministry he has given us. How the enemy succeeds in causing us to take heed to what he has presented to our minds, instead of to the work we ought to be occupied with. Thus a dimness creeps over the eye of the soul, and darkness imperceptibly envelops us. The Lord is our light and salvation, but have we not taken heed to the prince of darkness? If so, the fine gold has become dim, our zeal has become rusty, bodily exercise and dead formality have taken the place of spiritual life. We have been looking at ourselves instead of to Jesus. The work of the Lord is gradually neglected, and the world's attractions regain their power over us. We take heed to please man rather than to please God. The fear of offending man prevents us speaking the truth of God. The power of our ministry fails, and the people are not edified or instructed in the things of God. Then, feeling our eyes of faith grown dark, like Sampson, we begin to grind at the Philistines' mill. Lectures on philosophy, or arts and sciences, occupy our thoughts, or we take heed to business, lest we should be brought to poverty, or perhaps perish in a poorhouse.

Brother, many have fallen from their spiritual activity in the ministry, through taking heed to Satan's subtle reasonings within, instead of taking heed to their ministry in the Lord; mark this, in the Lord. "The ministry thou hast received in the Lord." Fulfill it. How fulfill it? Let us awake from amongst the dead things of this world's affections, Christ will give us light.

"Say to Archippus, Take heed to the ministry which thou hast received in the Lord."

Throw off everything your soul has been taking heed to. Remember the work the Lord has given you to do; do it. The Lord is our light; walk in him. Paul told Timothy to take heed to himself and to the doctrine. The Lord said, "Take heed how ye hear," and in his all-important warning concerning these last days, he said, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come upon all them that dwell upon the face of the whole earth."

Now, dear brother, in conclusion. If this snare is now in our day spreading in thousands of delusive forms, let us take heed to the ministry, whether Archippus did or not.

Let us look at things full in the face, and heed nothing from man or Satan, but in the name and strength of the Lord Jesus, in whom we have received this ministry, take heed to it, to fulfill it. For we can do all things through Christ who strengtheneth us.

—*Revised.*

OUR FREEDMEN'S MISSION.

Who that has even the smallest degree of the religion of Christ, which is ever diffusive, but feels his heart thrill with joy as he beholds the door open for the missionary of the cross to have free access to those, who though having been nourished by the same soil, have been kept degraded, and in a great measure, destitute of the means of spiritual culture. The cause or missions everywhere, and under all circumstances, is dear to the Christian, but at the present time when the rod of the oppressor has been broken, and those who have long been crushed beneath its tyrannic power are now joyfully tasting the sweets of liberty, and stretching out imploring hands for instruction and guidance, most deeply interesting is missionary work. We have not now to take a tedious journey to another continent, or visit the islands of the sea to find those to whom to teach the way of life, but right here in our own land are millions all ready to hear and rejoice in the truth, and shall their longings be satisfied? Shall loving, earnest hearts find encouragement from those who have the means to aid in this work, to go to their dark-browed brethren, and teach them how to enjoy that freedom which Jesus alone can give, as a blessed accompaniment to that which they now possess from literal shackles? This field, so white for the harvest, will be occupied, yea, many are already there, gathering golden sheaves for the heavenly garner, and how deeply interested are we in the reports from our own dear missionaries; we rejoice with them in their successes, sympathize with them in their sufferings, and in some degree appreciate their self-sacrifices; but are we enough in earnest about this matter? Such a glorious work should not suffer for want of means to carry it forward, and forward successfully. While we feel that the message we bear is more important than any other, even the last solemn notes of warning preparatory to the judgment of the great day, are our hearts enlarged, so that we give in proportion to the magnitude of the object? O that there might be a great interest felt by all our people, in this, our Freedmen's Mission! From all over the land should the offerings come until there shall be no lack in the treasury for this object. I rejoice that

there is as much interest as there is manifested on the part of some, yea, I trust many; it is commendable and worthy of imitation.

Not long since I went to visit a family living on one of the secluded farms in New Hampshire. While there a little boy only six years old came to me with a face beaming with animation, and his little hands full of pennies, saying, "Here are ten cents, for you to send for the Freedmen's Mission." As I looked them over and found eleven, I told him that as there was one more than he specified for the mission, he could have one for something else. "O no," said the little fellow, "send them all; it will be none too much." Since then, that same little boy has sent twenty-five cents more for the same object, which he earned picking berries. A little girl sends something which she has just earned picking cranberries. A sister who has recently become interested in the faith we cherish, and desires others to become acquainted with it too, sends her mite; and still another, and yet others send their sums, some larger and some smaller, but all glad, free will offerings for the same blessed cause, and I am too happy to be able to remit them, with a little of what God has given me strength to toil for. To our dear missionaries, and to all the friends of the mission everywhere, I would say that my sympathies are with you, and my exhortation to all is, to do what they can for its support, and do it now; for what is to be done must be done quickly; the night hastens; let us finish our work while the day lasts; may we all be getting ready to hear those musical tones from the lips of the divine Master, in the great day, "Well done, good and faithful servant."

S. A. COVERN.

Haverhill, Sept. 5, 1865.

Original.

PASSOVER.

Dear Bro. Litch:—Having found myself in an error, I crave the privilege of confessing it through the *Herald*, so that, if any brethren have been or are in the same error, they may examine for themselves; and I hope that I may help them to discover it. Much has been written upon the order of the feast of unleavened bread, the seven Sabbaths, and the feast of Pentecost. I have taken the ground that the seven Sabbaths began to be numbered from the weekly Sabbath in the seven days' feast. Others have taken the ground that they were numbered from the first day of holy convocation, i. e., the day after the Passover. This, I believe, is the almost universal opinion. I am now satisfied that neither of these opinions are correct. The feast of the Passover and of unleavened bread has nothing whatever to do with the seven Sabbaths from the offering of the wave sheaf, the first fruits of the harvest, but is as entirely independent of those Sabbaths, numbering the fifty days, as of the feast of the seventh month; so that it no more affects the numbering of those Sabbaths than if the Passover was three or six months distant from them. Read Lev. 23: 5-8. "In the fourteenth day of the first month, at even, is the Lord's Passover; and on the fifteenth day of the same month is the feast of unleavened bread unto the Lord. Seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation; in the seventh day ye shall have an holy convocation, etc." This is the ordinance for the Passover and feast, and nothing more. Now read verse 10, "When ye be come unto the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first fruits of your harvest unto the priest, and he shall wave the sheaf before the Lord to be accepted for you; on the morrow after the Sabbath the priest shall wave it." This is plain. So the harvest may (though not necessarily) occur at the time of the feast, i. e., when the feast occurs about the middle of April; but then the feast may occur two or three weeks previous to the harvest, or about one week after the beginning of the harvest. So then the harvest in no wise affects the feast, or, as an ordinance, has any relation to it. I always had a difficulty to harmonize the harvest with the feast and seven Sabbaths or fifty days. The difficulty is now gone. When the fourteenth day of the first month came, then came the Passover, whether before, at, or after the ripening of the harvest; and when the harvest ripened, then the wave sheaf, the first fruits, must be offered, whether before, at, or after the feast; "on the morrow after the Sabbath"—that Sabbath when the harvest was ripe. Thus it is all plain, and I wonder that I or some one, has not before seen and noticed it. I have been told that the Jews changed the Sabbath every year on account of the so-called feast Sabbath; also, that the fifty days were numbered by sevens from that day; but it is plainly not so. This truth may not be as important as many other truths, but it is important as a truth, and to me imparts comfort, particularly as it clears away all ambiguity and doubt, and relieves all disputation about these Sabbaths, and the Passover. I have thought the true Passover could not occur at the ripening of the harvest, and as I believe the Lord will come at the time of the Passover, I have now no difficulty in determining the time when that occurs. But

should he come at harvest time, though I may not know the precise week for the beginning of the harvest, I can look with special interest "to the morrow after the Sabbath," the day of offering the wave sheaf, the first day of the week, that being a complete cycle of seven from the beginning of creation to the commencement of the seventh millenary. Do not understand me that I am positive of any month, week, or day, when Jesus will come. I look to the time of the Passover as the most probable because God has more particularly marked that time in his dealings with his people. It was the time of their deliverance from Egypt, passing over Jordan and entering the land of Canaan, Josh. 4: 19, and 5: 10, going from the captivity of Babylon or Assyria, Ezra 8: 31, and more than all, the death and resurrection of our Lord and Saviour. These events occurring thus are not positive evidence of the future, greater and more glorious event, the coming of our blessed Lord the second time, and the resurrection; but as we have no record of a number of important events for the benefit of God's people occurring at any other particular season of the year, I think I may reasonably look to the season of the Passover, with greater interest, for Jesus' coming, than to any other time; yet, for aught that I know, he may come at any time, in any month, on any day, and though I love to search and find out all I can, yet my great business is to be ready, watch, and wait for the coming of the Lord from heaven, so that, when he does come, I may meet him with joy, having wisdom from God to understand the things revealed concerning his coming, and thus be looking for him in all his glory. Brethren we are, or should be minute men, always ready. God grant that it may be so.

Will the *Crisis*, and *Voice of the West* do the favor to copy this?
Affectionately yours, J. CROFFUT.
Brooklyn, Sept. 7, 1865.

Original.

YE WATCHMEN OF ZION.

BY C. PATTERSON.

Ye watchmen on Zion stand,
To mark each rising token,
When God in judgment is at hand,
To speak when he hath spoken:
Whose mission is to teach the way
That leads from earth to heaven,
To tell the wanderer that he may,
Through Christ find all forgiven:
Tell me, shall Jesus come again?
And shall he reign on earth,
Or like an exile still remain,
Far from his land of birth.
To dwell in distant realms afar,
Mid throngs of fabled bloom,
Unmindful of the Shepherd's Star,
The manger, cross, and tomb?
Most martyred millions vainly pray
That they averaged may be,
And wait and long to see the day
That brings their jubilee:
Is there no hope for Jacob's race?
Must Israel's home be dry?
And find on earth no dwelling place,
But low in death to lie?
Has David's line of ancient fame
Forever passed from earth?
Is there no lineage of his name,
No heir to royal birth?
And is that land, so long oppressed,
Forgotten of her Lord?
To lie in vain in hope of rest,
Or promised by his word?
Her kings, and priests, and prophets too,
All died without the sight,
They longed that golden age to view,
Oft seen in visions bright.
And must their hope in death remain?
Has man no promise given,
That Christ will break death's icy chain,
And make this earth their heaven?
Methinks that day is drawing nigh
When all the saints shall rise,
While countless millions from on high,
Escort him down the skies.
Then lovely flowers again shall wave,
Where thorns and thistles grew,
And Eden bloom of olden days,
When God makes all things new.

A MINISTER AND A LAWYER.

A clergyman called at my office one day, said a lawyer to me, and as he entered I noticed that he seemed much distressed, "What can I do for you, my friend?" said I. "Sir, I am in great trouble. It is absolutely necessary for me to borrow five hundred dollars to-day, or I shall have to sacrifice my library and perhaps my furniture to meet my engagements. I have been to several brokers and offered them almost any interest for the amount, but they are unwilling to lend me the money because I am a clergyman, and cannot furnish the usual business security."

"But why do you not apply to Mr. P—?" He is an elder in your church, and abundantly able to aid you."

"He is the last man to whom I would apply; to ask him for money would be to alienate him from me, and perhaps drive him from the church."

I suggested several other names of friends. He had already made application to them, and they had declined on the ground, that if he should fail to pay they would lose their money, as they could not take action against a clergyman. I had a twenty-five bond for five hundred dollars lying in my safe, and at once made up my mind, and spoke thus:

"ger, and I will lend it to you, for that very reason." He was profuse in his thanks, and was proceeding to draw a note, when I checked him. "This is no personal favor, sir, but simply my tribute to my idea of the purity and integrity which should characterize your sacred office. I want no note, I ask no security, and you may pay me when and as you please, with or without interest, as suits your convenience." This answer quite overpowered the grateful minister and tears mingled with his thanks.

A few months elapsed and the clergyman returned to my office and paid me the sum in full with interest, and told in a few words how much of trial and loss, and perhaps shame, my timely aid had spared him.

The story has a lesson worthy of the consideration of those who are sometimes called upon to aid their ministers, but shrink from doing so from fear of loss, or upon simply business considerations.

As a rule, clergymen are extremely sensitive, and slow to ask such favors. If they do ask, you may be sure that they need the help they crave. Besides this, their salaries are upon the average so small that there are few who are not at times sorely straitened, and the help which they are constrained to ask may save much suffering and sacrifice, and more than these, the lawyer's reason is a good one for aiding an honest, faithful man of God in the time of his extremity; it is fitting that such a tribute should be paid to the purity and integrity which should characterize the sacred office.

THE INDUSTRIAL HOME, GOSPORT.

Some years back, a God-fearing tradesman of Gosport was led to gather together a few ragged boys, and teach them the things of Jesus. Afterwards, in pity for their destitute and wretched condition, he opened a small Industrial Home for six poor lads, where they are fed, clothed, and taught trades.

The Home is fitted with workshops, and the lower part serves as a school and preaching-room, where the poor of the neighborhood have the gospel preached to them. Besides this little home of charity, another large school-room has been erected in the lowest part of the town, by contributions from kind Christian friends, amongst whom was the late Admiral Hope.

On the Sabbath, this room serves as a ragged church, which is attended by the most destitute of the population. The fruits of these efforts are beginning to appear, in the well-doing of some of the poor lads, who bid fair to become sober, honest workmen or sailors. The fear of God has been implanted in their minds; and the knowledge that they owe their present improved condition to the effect of Christian principle has not been without its influence upon them, as the following incident will show:

Meeting with a poor colored lad, who had been shipwrecked, and was utterly destitute, they collected amongst themselves, a few half-pence, with which they provided him with lodgings for two or three nights, and then brought him to the Home, and begged he might be taken in to share its comforts; a request which was ultimately acceded to. He was there brought to know Jesus as his only Saviour, and willingly gave up his crucifix (he having been brought up a Catholic) into the hands of his benefactor, by whose efforts he was at length placed on board one of Her Majesty's vessels, where he now serves, and has won for himself a good name for steadiness and propriety of conduct. He invariably spends his leave of absence at the Home, where he is ever a welcome guest to his former companions.

In addition to the foregoing efforts, a girls' free school is conducted in the neighborhood, in which upwards of seventy children are taught.

The founder of the Home, in conjunction with his boys, also visits the shipping in the harbor, distributing tracts, *Band of Hope*, *British Workman*, and other periodicals of a religious character, and it is pleasant to see the avidity with which these rough men receive them, and the respect with which they treat the humble servant of God.

There is a large field of Christian labor opening amongst these sailors of Gosport. They appear most willing to be taught in this work, as well as for the schools and Home. The originator of them has now given up nearly his all of worldly business to carry on the work; hitherto the Lord has raised him up many contributors, even amongst the rich, and he now earnestly requests further support in the extension of the work. Reports can be had from, and contributions received by Mr. Henry Cook, Industrial Home, Bellevue Place, Stoke Road, Gosport.—*Revised.*

A FEW SOBER THOUGHTS ABOUT THIS WORLD.—I have lived in this world, and have tasted somewhat of its pleasures and joys. I have also tasted of its sorrows. Many times has my heart been flushed with its hopes, and I have also shared of its disappointments. I have seen and read something of its boasted pomp, and glory, and grandeur. I have also read and realized something of its emptiness, vanity and nothingness.

It must soon pass away. Its beautiful buildings, its costly buildings, its ancient buildings, its lofty buildings, its mighty forests, its pleasant groves, with the beasts that roam over its surface, its rich harvests, its gold and silver, its goodly apparel, and all that now endear it to its sons and daughters, will soon be no more. Nothing will be left but a smouldering pile of ashes.

I have considered the uncertainty of life; my own life, and that of my friends. Death may at any moment end all my earthly prospects. My "time is always ready." I have considered the uncertain and complicated nature of my future earthly hopes. I have considered many other things, and have been brought to realize that sin has ruined this world for me, and me for this world. Soberly and solemnly have I thought of these things, and I have considered to give up this world to which I have so long and so fondly clung, and not love the world, neither the things that are in the world, but seek first the kingdom of God, laying up a good foundation against the time to come, laying up a treasure in heaven, that my heart may be there also, that when this world shall fail, I may have a habitation, eternal, and in the heavens.

—*Advent Review.*

LIGHTNING AND THUNDER.

We never hear of a building being struck by thunder. It was the lightning that demolished that house, tore up the ground, and twisted that tree out by the roots. Thunder is generally an accompaniment of lightning, and follows as a natural cause. We sometimes see lightning that is not followed by thunder. The effects are not quite as visible, but I suppose it, also, tends to purify the atmosphere, and is beneficial in its results. But though there can be lightning without thunder, it cannot possibly happen in the nature of things that there should be thunder that has not been preceded by lightning. We may hear something that sounds like thunder. I have myself heard terrific noises made in imitation of it; but I confess that I have turned from such imitations in disgust, while I have stood for hours beholding a wild storm, enjoying the sight of vivid flashes, and hearing the deep, rolling, crashing thunder. Blind people cannot see lightning, and those who are dull of hearing may think almost any loud noise to be thunder. Some people find fault with the order of nature, and say that though lightning may be very beneficial, they cannot see the use of so much noise.

Once upon a time, a rope was stretched from the roof of a building upon one side of the road, to a building upon the other side of the road. A man with a stick in his hands walked across the rope and did not fall off; and when he had performed that feat, hundreds of people who had congregated there, shouted and made demonstrations and noise. For what cause? What was done? Why, forsooth, a man had walked a rope?

I have known persons to shout themselves hoarse in a political meeting in honor of the old flag, in praise of our great Republic, in applauding our honored leaders; but one breath of spontaneous praise to God was never heard to escape their lips except while engaged in formal worship.

When we hear one of two armies which have been engaged in a dreadful fight raise the shout of triumph, we know the foe has been vanquished, and the battle won. The Christian wages war with principalities and powers, with spiritual wickedness in high places, and in a hot contest he often gets the victory and shouts; but the world cannot see the victory, and calls the noise a shout of folly or insanity. "Spiritual things are spiritually discerned."

There are more exhortations and commandments to praise, in the Bible, than there are to pray, and if ears were so unaccustomed to hearing it, and our lips to speaking it, we should—as the angels do, "find sweet employ," and the will of God be done on earth more as it is in heaven.—*Earnest Christian.*

THE MOTHER'S CONCERT OF PRAYER.

About six years ago the proposal for a general concert of prayer by mothers was made by the Maternal Associations of New York and Brooklyn. Through the public journals this proposal became widely known, and met with warm sympathy and hearty response not only throughout this land, but at many of the foreign missionary stations.

This concert of prayer has been held each successive year on the first Wednesday of October, at 3 o'clock, P. M., occurring this year Oct. 4th. Great changes have passed over this land during six years, calling on Christian mothers for prayer and faith; and though God in his infinite mercy has restored peace to our borders, and permitted the return of absent sons from the camp and the field of battle, still temptation and snares exist which call for continued prayer. Encouraged by past mercies and the word of God, let Christian mothers everywhere remember this approaching season of united prayer, and seek in public and in private to promote its general observance.—*American Messenger.*

CLOTHED, AND IN HIS RIGHT MIND.—About two years ago, says a colporteur in New Jersey, I met an infidel, whom I then thought the most hardened man I had ever

seen. Like others of his class he had read much, and he was so deeply rooted in his infidelity that his heart seemed covered as with a mail of brass. I talked with him for nearly two hours. The Lord seemed to fill my mouth with arguments, and my tongue with utterance. I gave him "Come to Jesus," "Your Soul, is it Safe?" and other appropriate books, which he promised to read.

Since that interview, I have not seen him until last week, when I learned that he had for a long time been a very different man. He is now intending to unite with the church, and his neighbors and friends, from his walk and conversation, believe that a good work has truly begun in his soul. I believe that God's Spirit worked in conformity with our interview and the reading I gave him, in producing this change. Previous to that time he was a terror to his neighbors, ministers and Christians shunned him, and he was considered a dangerous associate for the young. Now the change in him is so manifest that his neighbors acknowledge he is a learner at the feet of Jesus.—*American Messenger.*

PROTESTANTISM IN ITALY.

The English Wesleyans, who have had for several years a mission in Italy, in whose success the missionaries and the Church have the greatest confidence, have established a paper called *Il Raccoglitore Evangelico* (the Evangelical Gleaner), which, in its number of June 1st, publishes the following interesting facts concerning the progress of the "Free Christian Church in Italy."

"Many of our readers know that for some time it has been proposed to hold in this city (Bologna) a meeting of representatives of the churches hitherto known as the Free Evangelical churches in Italy. We understand that these brethren do not wish that any extended report of their conferences should be published immediately, and therefore, even if we were fully informed in regard to them, we should not make our information public, recognizing the right of our brethren to choose the time and the way which may seem best to them to make their deliberations known to the public. We do not think, however, that we shall offend any one by reporting, merely as chroniclers, the following facts: That the proposed meeting has been held; that twenty-two churches have been represented in it, and that the number of representatives amounted to thirty-four; that the conference lasted more than three days, and that they proved even more unanimous and edifying than the promoters expected. In regard to the subjects treated and established in the conference, we will only add that the churches represented declared themselves by common consent to be only one church, remaining at the same time independent of each other; that they agreed to call themselves the 'Free Christian Church in Italy,' and recognized unanimously the necessity of an organization according to the Word of God, the which organization they are now considering."

The establishment of twenty-two evangelical churches, in face of the great obstacles which the influence of the priesthood and the fanaticism of the lower classes of the people constantly throw in their way, is certainly a gratifying success. But there was, of course, a considerable number of congregations that had not sent representatives, and which would largely add to the aggregate number of Protestants. It is interesting to compare with this rapid progress of Protestantism the very slow advance of the Roman Catholic Church in Protestant countries like Sweden and Norway. Sweden has until recently had in its code laws rigidly restrictive of the advance of the Church of Rome. The Roman Catholic press of the entire world has exceeded the Protestants of liberal countries in denouncing the intolerant spirit of Swedish legislation; but when they were asked whether, if Sweden relaxed her legislation against the Roman Catholics, they (the Roman Catholic papers) would advocate the abolition or modification of the much more severe laws of Spain, South America, and other countries, they either declined to accede to such a demand, or obstinately evaded the question. Sweden never forbade the holding of religious service for the native, and especially the foreign, resident Catholics. Yet, the Church was unable, until very recently, to gather more than a single congregation—that of Stockholm, the capital of the kingdom. Now the worst laws of Sweden are either abolished or have ceased to be enforced. And yet Roman Catholicism neither makes progress among the natives, nor does it gather congregations among the resident foreign Catholics. According to a German Catholic paper of this city, only a single new congregation has, until now, been organized—in Gothenburg, the second city of the kingdom. That this slow advance is by no means to be attributed to Swedish law appears best from the progress of the Baptists, who are treated as harshly as the Roman Catholics, and who yet already number upwards of 7000 members, although the origin of this denomination in Sweden is so recent that its first convert is yet alive.

The same Catholic paper which we have just quoted, says of the progress of its church in Norway and among the Lapps, a barbar-

ous tribe inhabiting the northern part of both Norway and Sweden: "In Norway the Catholic Church enjoys the fullest liberty, and it has congregations in Christiania (with a church), Drontheim and Bergen. Among the Lapps the Catholic creed makes great progress. There are three missionaries and three churches—at Tromsø, Altenzot, and Hammerfest (the most northern town of the world).

Let the champions of Roman Catholicism compare these returns, furnished by their own missionaries, with the complaints of the Catholic organs of Belgium, Spain, and especially Italy, about the alarming progress of the "Protestant heresy" in these Roman Catholic regions, and they will have an irrefutable proof of the greater lack of vitality exhibited at present by their Church.

The Protestant world takes a special interest in the success of their missions in Italy, because these are, the severest blow to the Church of Rome. Many, therefore, who have the means, we doubt not, will be glad to contribute to a fund, for which, a distinguished Italian Protestant, now in this country, Professor Tachella, has made an urgent appeal. Professor Tachella, has studied in Germany under Tholuck, and in Geneva under Merle D'Aubigné, and he comes among us highly recommended by the American missionaries in Milan. He has started a Protestant paper in Milan, and hopes that if he can raise \$6000, he can establish his paper on a permanent basis. While for today we warmly recommend his plan to all our readers, we may refer to it more fully in a subsequent number.—*The Methodist.*

THE M. E. CHURCH AND THE M. E. CHURCH SOUTH.

Since the close of the war there has been quite an interest in the Methodist E. church on the subject of the reunion of the M. E. church south with the old body from which they seceded in 1844. Overtures have been made by the bishops and periodicals of the M. E. church with the hope of gaining that object; and for some time the hopes of Northern Methodists were sanguine of accomplishing that object.

But the following address of the Bishops of the M. E. church South seems to give a quietus to these hopes, at least for the present. But why they should not unite, it is hard to conceive. The division took place on the question of slavery; and that being dead, no further cause of alienation seems to exist. So far as doctrine and discipline are concerned, the two churches are a unit. It can only consist in an old grudge which it does not seem very creditable to keep up.

In the change from slaves to freedmen, which has providentially befallen the negroes of the Southern States, our obligations to promote their spiritual welfare have not ceased. We are still debtor to them free, as before to them bond. Under the Divine blessing our church has done a great work for these people. Their moral training and generally diffused knowledge of the cardinal truths of Christianity, and their ecclesiastical discipline has justly won the admiration of many who have lately come in contact and acquaintance with them. Our numerous membership among them, of over two hundred and forty thousand, exclusive of the congregations and catechumens who received instructions from our pastors and missionaries, has been much reduced by recent changes and casualties.

The abolition, for military and political considerations, of the institution of domestic slavery in the United States, does not affect the question that was prominent in our separation in 1844. Nor is this, the only difference or the principal one between us and them. While testifying with pleasure to the nobler conduct and sentiments of many brethren among them, we must express with regret our apprehension, that a large proportion, if not a majority, of Northern Methodists have become incurably radical. They teach for doctrine the commandments of men. They preach another gospel. They have incorporated social dogmas and political tests into their church creeds. They have gone on to impose conditions upon discipleship that Christ did not impose. Their pulpits are perverted to agitations and questions not helpful to personal piety, but promotive of political and ecclesiastical discord, rather than of those ends for which the church of the Lord Jesus Christ was instituted. Without such a change as we see, no immediate prospect of in their tone and temper and practice, we can anticipate no good result from even entertaining the subject of reunion with them. Let us abide in our lot and be true to our calling, doing what we can to spread scriptural holiness through these lands and to oppose the tide of fanaticism which threatens their overthrow.

We, therefore, more earnestly would exhort you, brethren, to stand firmly on our platform of doctrine and discipline. Know your high calling. Preach Christ and him crucified. Do not preach politics. You have no commission to preach politics. The divinity of the Church is never more strikingly displayed than when it holds on its even, straightforward way in the midst of worldly commotions. Be not turned aside from your path by local, specious, temporary influences. And in all our teaching and administration of discipline, keep in view that rule of our faith which declares that "The Holy Scriptures contain all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man."

The conduct of certain Northern Methodist Bishops and preachers in taking advantage of the confusion incident to a state of war to intrude themselves into several of our houses of worship, and their continuing to hold these places against the wishes and protests of the congregations and rightful owners causes us sorrow and pain, not only as working an injury to us, but as presenting to the world a spectacle ill calculated to make an impression favorable to Christianity. They are not only using, to our deprecation and exclusion, churches and parson-

ages which we have built, but have proceeded to set up a claim to them, as their property. By what shadow of right, legal or moral, we are at a loss to conceive. We advise our brethren who suffer these evils to bear them patiently, to cleave closely together, and not indulge in any vindictive measures or tempers. A plain statement of the case and an appeal to the justice of those in authority cannot fail to defeat such scandalous designs and secure to us the full restoration of all our rights.

While some talk of reunion of the two churches we forewarn you of a systematic attempt already inaugurated, and of which the foregoing is only an instance, to disturb and if possible disintegrate and then absorb our membership individually. In the meeting of their Bishops and missionary secretaries alluded to, it was resolved to send preachers and plant societies in our midst wherever there is an opening. This policy is evidently our division and ecclesiastical devastation. Against all this be on your guard. Internal dissensions will do us much more harm than such outward antagonism. Be true to your principles and under the Divine favor they will triumph. In this connection you will be pleased to hear that our people are steadfast. The border Conferences under special trials, present a noble example of steadfastness.

Not less as loyal citizens than as Christians men do we deplore the friction, the irritation, and the waste of power that must mark such unprovoked conflict; the passions that will be aroused and the influences that will be generated, more or less, not only in the membership of both communions, but in those who sympathize with them. Reaching and affecting as it will, directly or indirectly, so large a population, and stirring the popular feeling so deeply as religious feuds ever do, the effect must be seriously to retard that settlement and agreement of an estranged and heated temper, already begun, and the consummation of which is devoutly to be desired, by every patriotic mind. For any such untoward results we shall not be responsible.

Your General Conference, Providence permitting, will convene in New Orleans on Wednesday after the first Sunday in April next. To it will belong all such disciplinary changes and legislation as a wise regard to the wants of the Church and the times demand.

We cannot close our address without an urgent and explicit recommendation to you to adjust yourselves, as citizens of the United States, promptly, cheerfully, and in good faith to all your duties and responsibilities. Whatever may have been the opinions, positions or prejudices of any of you concerning the political changes that have occurred in the government, we deem this course to be called for on your part, both by a sound judgment and an enlightened conscience. Finally, brethren, we exhort you, above all things, to cultivate personal holiness. Keep up your family altars. Forsake not the assembling of yourselves together for the regular and public worship of God. And may he give you the spirit of love and of a sound mind, and guide you in all things to his glory.

J. O. ANDREW,
R. RAINE,
G. F. PIERCE.

THE NEGROES AND THE CHIEF JUSTICE.

"Agate," of the Cincinnati Gazette, who accompanied Chief Justice Chase on his late Southern tour, gives an interesting account of an interview between the Chief Justice and a delegation of colored men, in which the talk turned principally upon the suffrage question, as follows:

"Suppose you were permitted to vote," said the Chief Justice, "what guaranty would the government have that you would know how to vote, or that your influence would not be cast on the side of bad morals and bad politics?"

"O, Mr. Judge," ejaculated a little black fellow, "we know who our friends are."

"I am not so sure about that. You don't know the positions of many of the leading men here, and some of them, by professing to be your friend, might easily deceive you."

"No, sir, I sure we knows our friends," responded the same coal black speaker.

"Perhaps you in the cities may. I am not disposed myself to doubt it. But here is a great mass of ignorant field hands from the plantations. They are scattered all over Georgia, and they don't have the advantages or the opportunities of learning which you have. What is to prevent them from voting just as their old masters may tell them?"

"O, we'll tell them how to vote, sir; we have means of reaching them; and they'll follow us sooner than their old masters or anybody else."

"Possibly—perhaps even probably. But neither they nor even you are familiar with political history, the organization of parties, the antecedents of parties or of leaders; and you are very liable to be deceived. How do you know that, in your ignorance, you will not be tricked into voting the slavery ticket, under some pleasant and deceptive name, rather than the freedom ticket?"

"Mr. Judge, we always knows who's our friends and who isn't. We knows the difference between the Union and the rebel parties. Yes, sir; we knows that much better than you do! Because, sir, some of our people stand behind these men at the table and hear 'em talk; we see 'em in the house and by the wayside; and we know 'em from heart to ore, better than you do or can do, till you live among 'em as long and see as much of 'em as we have."

"I have no doubt of your competency to take care of yourselves in Savannah," said the Chief Justice; "but what your friends at the North are afraid of, is, that your people in the interior will not know how to tell whom to vote for, for the present at least, and that in their bewilderment they will vote just as their old and kind masters tell them they ought."

"I tell you, Mr. Judge," said the preacher; "we can reach every colored man in the State and they would rather trust intelligent men of their own color than any white

man. They'll vote the ticket we tell them is the ticket of our friends; and as fast as they can they'll learn to read and judge for themselves."

"Sir," he continued, "the white population of Georgia is five hundred thousand, and of that number fifty thousand, or one in ten, can't read and write. Give us three years to work in, and among our younger adults, the proportion who cannot read and write, will be no greater. But, sir, these whites don't read and write because they don't want to; our people don't because the law and public feelings were against it. The ignorant whites had every chance to learn, but didn't; we had every chance to remain ignorant, and many of us learned in spite of them."

LAST HOURS OF GOV. BROUGH OF OHIO.

The closing scenes in the life of Gov. Brough, as described by an eye-witness, are full of interest and pathos. On Monday evening, at about 9 o'clock, the Governor awakened from the insensibility in which he had lain for some days, and at the request of his family, who gathered around his bedside, Surgeon General Barr informed him that all which human skill could do for him had been attempted, and in vain, and that now he was in the hands of Almighty God. He could not live forty-eight hours.

The Governor was greatly shocked at this announcement, and looking General Barr in the face, desired him to repeat what he had said. General Barr again stated that he had not forty-eight hours to live. The Governor then requested that all except his family and General Barr should leave the room. After this had been done, he conversed calmly and rationally with his family for some time on private family affairs.

Turning to General Barr, and apparently addressing his remarks more particularly to him, the Governor proceeded to speak of his religious views and hopes. He said in substance that he was no theologian, and had never made any profession of religion.

He had, however, always endeavored to live honestly and uprightly in his relations with his fellow-men, and he hoped and believed that he had done so. He confessed that he had sinned greatly, although he denounced as false and slanderous, rumors of his drunkenness and licentiousness which had been circulated.

But, though he acknowledged that he had been a great sinner in the sight of God, he stated that every act of his in discharging his duties as Governor had been performed with the strictest conscientiousness, and with prayerful regard to his responsibility, not only to his country, but to God.

He also stated that he had never gone to bed at night for twenty years without first praying to God for forgiveness and protection, and that he died penitently, acknowledging his sins and trusting in Christ for pardon.

As he spoke, the Governor raised his eyes, and, as though death lent supernatural keenness to them, exclaimed that he saw the Mediator standing on the right hand of the Father, making intercession for his sins. He concluded with the emphatic declaration, several times repeated: "I die happily and gloriously."

The scene was deeply affecting, and at the close of it, the Governor put his arms around the neck of Gen. Barr, and with deep emotion thanked him for his care and attention, expressing perfect satisfaction with his medical treatment. He then took his farewell of his family. About midnight he relapsed into insensibility, which continued without intermission until his death.—*Cleveland Leader.*

RELIGIOUS TOLERATION IN RUSSIA.

An act of toleration, and even-handed justice, is reported from Courland. Twenty years ago the Emperor Nicholas caused some 50,000 Livonians and Estonians to secede from the Protestant Church, to which their ancestors had been converted centuries ago by the Teutonic Knights. The proselytes were regarded as orthodox ever after, and a law being enacted at the same time that a Greek church should be built whenever sixty believers could be collected to attend divine service, an effective stride seemed to have been made toward insuring the gradual Russification of a foreign and dissenting country. To the surprise, however, of the German nobility who own the land, as well as of the Russian authorities who hold sway over it, the half-willed Estonians forming the country population could not be persuaded to accept the Orthodox creed forced upon them. Though they had been very indifferent Protestants, and though what they really believed in were the gods of the water and the wind, together with the heathenish superstitions of the Finnish tribes as formed a thousand years ago, they had been too long accustomed to the forms of Protestant worship to regard the Greek liturgy as the right and the proper thing. They might be obliged to go to church now and then, but they would not allow their marriages to be celebrated by the bearded clergy, or their children to be christened according to the Greek ritual; and as no Protestant clergyman dared minister to the spiritual wants of people claimed by the State and its ecclesiastical establishment, the consequence was that there were no marriages celebrated and no children baptized among the proselytes of the late Russifying period. Moved by their demoralized condition, and yielding, it is believed, to the prayers of some of some of his German advisers, the Emperor Alexander has now been pleased to permit these people to bring up their children in the Protestant faith, whether or no their marriages may have been concluded in a Russian church. The decree has by no means elicited the applause of the Russian national press, whose ardent desire—a desire second only to that urging the Russification of Poland—is to secure the application of a denationalizing process to the mixed German and Finnish inhabitants of the Baltic provinces. In most papers you will find some more or less mournful article on the subject, generally accompanied by the remark that the German nobles of the Baltic provinces care less for Protestantism than keeping three provinces

and the great immunities they enjoy in them, for themselves.—*Cor. of London Times.*

AN EXCURSION TO THE HOLY LAND.

It is proposed to make up a party of fifteen or twenty, under the general care and conduct of Mr. James P. Meshullam, an experienced and trustworthy guide, to start early in November next, and to visit, among many places of interest, London, Paris, Geneva, and the Alps; Florence, Rome, Naples, and the ruins of Pompeii and Herculaneum; Malta, Alexandria, Cairo, the Nile, Thebes, Carnac, Luxor, Suez and the Red Sea, Mt. Sinai, the Short Desert, Hebron, Gaza, Jerusalem, Bethlehem, the Jordan, Nablous, the Dead Sea, the Tombs of the Kings and the Judges, Samaria, Galilee, Damascus, Baalbec, Nineveh, Beyroot, Constantinople, Athens, Trieste, Marseilles, Havre, and thence home.

Mr. Meshullam is a Jew by descent, born in Italy, and speaks fluently the Italian, Grecian, Turkish, Egyptian, and Syriac languages. He has accompanied parties of the most distinguished citizens of England, Scotland and America, in trips up the Nile, and to the Holy Land, and has travelled over the route no less than seventeen times. Familiar with the languages and customs of those regions, as well as with the places and objects of greatest interest, and acquainted with the routes, hotels, passport offices, etc., etc., he would know how best to conduct a party, to the least loss of time and money. This gentleman is a member of the Presbyterian Church, and bears testimonials of the highest character. His fidelity, strict honesty and superior attainments can be vouched for in the most satisfactory manner. His father, an Episcopalian Jew, now resides on a fine place, embracing the gardens of Solomon, eight miles from Jerusalem.

The whole jaunt need not occupy more than six months, although abundant time will be given even beyond that, if the party wish, for the fullest inspection of all objects of interest.

Parties joining this excursion will contract to pay a certain sum, which will be on this joint plan, and under Mr. Meshullam's direction, cheaper by fifteen hundred dollars than the same journey will cost otherwise. The sum agreed upon will cover everything of travelling and hotel expenses, for as long a time as the travellers may be absent, Mr. Meshullam taking care that they have the best hotels, the best cars, carriages, boats, etc., that they shall see everything worth seeing, and be saved all imposition, extortion and mistakes. An opportunity like this seldom presents itself. The time of the year will be right for reaching the Nile just after the overflow, and the Holy Land after the "former" and before the "latter rain," and for escaping the intense heat of the summer.

Parties wishing to join the excursion, may address for further information, Rev. R. B. Yard, pastor of Clinton Street Methodist Episcopal church, Newark, N. J., or Jas. P. Meshullam, Esq., 143 Sands Street, Brooklyn, N. Y.—*Methodist.*

THE BRITISH CONFERENCE.

PASTORAL ADDRESS.

The pastoral address of the British Methodist Conference speaks quite hopefully of the numerical increase in the Wesleyan societies during the past year. It says: "We bless God that his faithful love enables us once more to report an increase in our societies. Our returns show that, in the twelve months past, not less than eighteen thousand seven hundred and ninety-three persons have entered into full church-membership with us; that five thousand five hundred and fifty-seven members have gone to swell (as we humbly hope) the great gathering of God's people above; and that, after supplying inevitable losses from other causes, we have now one thousand one hundred and fifty-nine in our societies more than were reported last year. This, brethren, presents an unquestionable and animating proof that the Lord our God is with us, and the shout of a King is among us." At the same time, the comparison of this increase with those over which our Great Head has caused us to rejoice in by-gone years, calls us with awakening voice to humiliation before God.

They regret that their success does not abound in proportion to the increase of their agency and the multiplication of their means. A larger success might be secured by more fully using the privileged means of grace which have hitherto fed the life of Methodism.—*The Methodist.*

MEMORY AND CONSCIENCE.—Connected with conscience is the office of memory. The retrospections of the mind are as rapid as the flashes of lightning. More rapid are they than the transmission of ideas by the telegraph between Washington and Baltimore, or than that transmission will be when, as such may happen, thoughts are carried in a few moments round the earth. "I knew a man who said that, in falling twenty feet, when he expected to die, the thoughts of a lifetime seemed to pass through his mind. He thought of his business, of his wife, of his children, and of that eternity to which he was going. A life seemed to pass through his mind, and nothing was lost. So it will be when memory summons the acts of a life at the last tribunal. Nothing is lost. Thoughts once impressed, but apparently lost, will come out again. A life is written on our memory as with invisible ink. It is apparently lost to our frail sight while here. But, in the judgment light, it will be seen enveloped around us, and will be unrolled till every line and letter is made visible. I knew a sailor once, who said that when once in a storm, on the giddy mast, while trying to furl a sail, and could not, he cursed God! It passed out of his mind for twenty years; but then, in a season of excitement he said, 'Now I remember it; I am lost.'—*Rev. Dr. Beecher.*

The population of Newbern, N. C., before the war, was only 6,000; it is now 30,000—the largest city in the state. The health of the city was never better than at present.

The Advent Herald.

TUESDAY, SEPTEMBER 19, 1865.

JOSIAH LITCH, EDITOR.

THE GREATNESS OF THE LOVE OF CHRIST.

"Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God." The love of God to lost humanity is unsearchable, unspeakable, incomprehensible. In all his works it is manifest for they are all adapted to the promotion of the happiness of his creatures. Well has he shown by his own life that he has no pleasure in the death of the wicked. He "so loved the world that he gave his only begotten son that whosoever believeth on him should have everlasting life." In this was manifested God's greatest and most infinite love. "God was in Christ reconciling the world unto himself." And in this way the love of the Father and the Son are blended and become one.

But Christ seems to come nearest to us because he became one of us, so that we are members of his body, of his flesh, and of his bones. His love is therefore infinite human love, and seems to come down to our capacity of comprehension.

"God only knows the love of God." But when Christ comes down to us, and takes hold of us and all our interests, and mingles in human society, stops by the roadside, visits the mountain, crosses the lake, makes wearisome journeys to distant towns, all to alleviate the wretched; and then follow him to Gethsemane and Calvary, and we begin to see and feel his love, and it takes hold of our inmost being. Then it is we, like the Apostle, can say, "The love of Christ constraineth us." But we do not fear, sufficiently realize this great truth; we do not meditate sufficiently on it to have our souls wrapt up in the heavenly flame. It is a theme which will never exhaust itself by meditation, so as to grow stale and tasteless. But the more we ponder the higher the flame will rise, overtopping and overpowering all other loves. Rev. Henry Ward Beecher, in a late number of his *Lecture Room Talks*, a copyright work, has some excellent thoughts on this subject. They will bear perusal and re-perusal, and we take the liberty of quoting the following passage:

"In the earlier part of my Christian career and ministry, I had but glimpses of Christ, and was eagerly seeking to develop in my own mind, and for my people, a full view of Christ—particularly with reference to the conversion of men; to start them, in other words, in the Christian life. And for a great many years it was Christ as the wisdom of God unto salvation that filled my mind very much; and I preached Christ as a power: not a bit too much, but almost exclusively. Well, I think there has been going on in me, steadily and gradually, a growing appropriation of Christ to all needs; to every side and phase of my experience; so that at no period of my life was I ever so conscious of a personal need, so definite, and at so many points, as now. I do not know that I experience such enthusiasm as I have at some former periods of my life; but I think that at no other period did I ever have such a sense of the fullness of God in Christ, or such a sense of the special point at which this divine all-supply touches the human want."

A few points I will mention, that are much in my mind.

The love of Christ, as I recollect it in my childhood, was taught almost entirely from the work of redemption. That work of redemption was itself an historical fact, and it was sought to stir up the heart and the affections by a continual review and iteration of the great facts of Christ's earthly mission, passion atonement and love. I became conscious, very early in my ministry, that I did not derive—not could I see that Christians generally derived—from the mere continued presentation of facts, a perpetual help, to anything like the extent that life needs. There would come to me, as there comes to the church, times in which all those facts seemed to be fused and kindled, and to afford great light and consolation; but these were alternative and occasional, whereas the need was perpetual. And it was not until I went beyond these—not disdaining them, but using them rather as a torch, as a means of interpreting Christ in a higher relation, that I entered into a train of thought that revealed to me the intrinsic nature of God. I had an idea that he loved me on account of Calvary and Gethsemane, on account of certain historical facts; but I came, little by little, through glimpses and occasional appreciations, to that which now is a continuous, unbroken certainty—namely, a sense of the everlasting need of God, in Christ, to love. I began to interpret the meaning of love, not by contemplating a few historical facts, but by running through my mind human faculties, exalting them, and imagining them to have infinite scope in the divine mind. I began to apply our ideas of infinity and almightiness to the attributes of God, and to form some conception of what affection must be in a Being who had created, who had sustained in the past, and who was to sustain throughout the endless future, a race of intelligent creatures such as peopled the earth. In that direction my mind grew, and in that direction it grows. And from the inward and everlasting nature of God to love I have derived the greatest stimulus, the greatest consolation, and the greatest comfort, in preaching to others. I find many persons that speak of loving Christ, but it is only now and then that I meet those who seem to be penetrated deeply with a consciousness of Christ's love to them, or of its boundlessness, its wealth, its fineness, its exceeding delicacy, its transcendence, in every line and in every point of possible conception. Once in a while people have this view break upon them in meeting, or in some sick hour which leaves the mind not only not obscured but more acute, or in some revival moment. That is a blessed visitation which brings to the soul a realization of the capacity of God

to love imperfect beings with infinite love, and which enables a man to adapt his truth to his shame-hours, his sorrow-hours, his love-hours, and his selfish hours, and to find all the time that there is in the revelation of the love of God in Christ Jesus, all-sufficient food for the soul. It is, indeed, almost to have the gate of heaven opened to you. The treasure is inexhaustible."

THE CONFERENCE.

Are you going to the Conference? It is an occasion which will not soon occur again. Twenty-five years have elapsed since we first organized our work, and it is now proposed to meet for a grand review of our principles and past history, and for mutual consultation respecting our future labors.

No one who loves the truth and delights in its progress, and can raise the means of getting there, should be absent. Let us for once arouse ourselves for the work of the hour. Read the following appeal from Bro. Osler, and act on it.

TO ALL WHO LOVE OUR COMING REDEEMER.

Beloved in Christ!—No lingering thought that twenty-five years would pass before the longed for rest should come, disturbed the peaceful, joyous hope of those who assembled in Conference in Boston, a quarter of a century ago, to compare their views on the great questions of the future, and to devise means for the spread of the glad tidings of the coming kingdom. But the stern verities of those tardy and disastrous years assure us that we have well nigh completed a quarter of a century since that memorable meeting, and yet our hope is deferred, and redemption has not yet come. Standing and beholding as we are, the rapid flight of these lingering years, we realize that both privilege and duty alike demand that we should again assemble to recount the wondrous goodness of our God to us in the past; seek to understand and appreciate our present relations and duties, and thus be prepared for the impending certainties of the day of the Lord. Many and great have been the changes, which have affected our ranks. Death has made its inroads. Among the fallen heroes who have died in the faith, we recall Barry, Fitch, Miller, Kent, Southard, and Bliss. Some have departed from the faith, and are now seeking to destroy that which once they built up. Some have so changed or modified their views, as to make it very difficult to determine what they do believe, or to understand the justice or propriety of recognizing them among those looking for the pre-millennial advent of the Messiah. Others have turned to hobby riding and vain jangling, and are making the gospel of the kingdom subordinate to their dogmas and theories. To what! The amount of injury done to the cause of the coming Saviour during the past twenty-five years, by ignorant, injudicious, and designing men, the infinitely wise God alone knows. But amid all these changes, apostasies, defections and perversions which have saddened our hearts, and depleted our ranks, there are yet not a few, who like the mariner, away from home, on the airy sea, have kept their eye constantly on the faithful chart, and have consequently been graciously kept on their way, without shipwreck, and are waiting with increased interest, to hear the voice of their Captain say, "The voyage is ended, the danger is past, the work is done, enter into rest."

The Conference to convene at Waterbury, according to appointment, in October proximo, has as its acknowledged and known faith, the declaration of principles which have been repeatedly re-affirmed as the faith of Adventists throughout this and other lands. To this embodiment of religious sentiment have those comprising this Conference, given their undeviating and hearty approval and support. With few or many, amid gloom or glory, having clouds or sunshine, they have held fast their profession of faith, and earnestly contended for the faith once delivered to the saints. They have allowed no side or counter issues to call their minds from the great and absorbing question of the kingdom of God at hand; and a readiness for it. Their motto has ever been, "Prove all things, hold fast that which is good." They have no occasion to be ashamed of their record or their faith.

And now, brethren beloved, in reviewing the past of our history as a people, do we not see abundant occasion for gratitude, encouragement, and abounding labor in the cause of God? Think of our own personal experience; then of our families; of the churches among us; of the extensive and widening influence of the faith we cherish. Think of the opening fields inviting our labor; of the additions to our ministry the Lord of the harvest is granting us; the gracious outpourings of the Spirit enjoyed by our people in the different parts of our country; the aroused energies of our people in view of the times and their demands; think of our Sabbath school cause and our missionary work; think of our publishing interests, brought from a condition of bankruptcy, to a solvent, prosperous state free from debt, and prepared to accomplish more in this glorious cause than for many years in the past. Truly, God has been good to us. It is eminently befitting, therefore, in view of these things, that we should come together from all parts of this continent, and make our Anniversary a jubilee of thanksgiving to our gracious God for his multiplied loving kindnesses. You will also see by the programme, that the original faith of the body is to be presented in a series of discourses, which of course you will be interested to hear. Then the questions to be considered, as announced, with others not announced, require your presence. As you love this cause, and prize the interests connected with it, you must show your love and interest by your presence at the Conference, unless providentially detained.

This is most probably the last Anniversary meeting of the kind we shall ever have in these mortal scenes. Before another quarter of a century rolls away, we hope to celebrate, with all the ransomed, the grand jubilee, in the city of our God. Let us then, make one grand, universal rally that shall honor the

cause of the Coming One, and send a thrill of joy, not only over the continent, but across the sea. A little time and money spent in attending this meeting will be a profitable investment for you. No minister or layman properly understanding the importance of such meetings to the cause of God, will remain away if they can possibly attend. Every Advent Church on the continent should have one or more delegates attending the Conference.

All of you have your views of what ought to be done; and all have an interest in having what is done, well done. Come then, with your suggestions, counsel and light, and let the cause have the benefit of your gift and knowledge. Some ministers are without fields of labor—come and learn of fields of labor where you can be useful, and be abundantly sustained. There are churches, societies and fields, now unoccupied. Come to the Conference, with your Macedonian cry, and secure the services of some of Christ's ambassadors. You who are strong, full of faith and courage, come. You who are weak, timid and faint-hearted, come. Lay aside your business and the world for a week, and go to Waterbury, and pay your vows to the Most High God. Such a meeting you need at least once a year, if it may not be once in your life time, to break the spell of worldliness, to call your minds from earthly vanities to heavenly verities, and cause you to realize that you are an heir of glory, and a joint heir, with Jesus to a coming kingdom which cannot be moved. A new era is dawning upon us. The divine Providence is calling us to occupy higher, broader ground. Jehovah is speaking to us as never before, "Let your light shine." Many shall run to and fro, and knowledge shall be increased."

"Fly, fly, on wings of morning,
Ye who the truth can tell,
And sound the awful warning,
To rescue souls from hell."
Shall we slumber while others are awake? Shall we allow worldly men to outdo us in interest and labor? Shall we commit the fatal blunder of supposing that others can do our duty? Let it never be so. Let the lessons of divine Providence, the demands of duty, and the love we bear to Christ's cause, arouse us from our stupor and weakness, and gathering new energy from our victorious Head, rally to the standard of Immanuel, and assist in holding up the banner of the cross, until in glorious triumph it shall be planted on the heights of Zion, amid the hal-lujahs of the ransomed multitudes, who, in rapturous shouts shall proclaim, "The Lord God Omnipotent reigneth."

THE EDITOR AT HOME.

We are happy to find ourselves once more in our sanctuary, where we find all things going smoothly along, and our corps of helpers wearing a smiling face. We return with renewed strength and vigor both of body and mind, to engage anew in our great work of publishing the glad tidings of the Kingdom. We were absent from the office eight weeks and four days, and preached about eighty times, beside all the other duties which devolved on us.

The closing days of the Beebe Plain Tent-meeting were scenes of revival and salvation. The power of the Holy Spirit was felt by many, and a goodly number bowed to Christ as their King and Saviour.

We can but believe that seed has been sown, the fruit of which will appear in the day of Christ to his glory. This great work of winning souls is the work of works, and wise is he who is successful in it. There is none to be compared with it on earth. There is work more lucrative so far as this world is concerned, but none which will pay so well in ETERNITY. The crown of rejoicing which the faithful servant shall wear, is above rubies in price, and all the glory of earth is dung and dross in comparison. We found faithful co-workers in our tour who love and look for the coming King, and are full of zeal to get men prepared for that day. Canada East presents an inviting field to him who wishes to put in his sickle. Elder S. W. Thurber proposed to remove the tent from Beebe Plain to Eaton, and hold a meeting in a comparatively new field, where the Advent faith has been but little preached.

As the season for out-door meetings closes, there should be an effort to make a systematic and persevering effort in all the large towns where accommodations can be obtained, and a hearing secured, and all God's servants go to the work with new interest, and a glorious and wide spread work of grace may be realized, the coming fall and winter. To this end let the church labor and pray unitedly and fervently for the Holy Spirit to move on people and bring sinners to repentance.

ANOTHER PROPOSITION.

A brother in New York city suggests the propriety of a concert of action all through our ranks, in every church, on some given Sabbath, to raise a subscription for THE FREEDMEN'S MISSION, and the building of a school-house, parsonage and church. We know that the cause is a cherished one among our people, and will meet a hearty response. This should be done before our Conference, and duly reported, that the Committee may arrange for an enlargement of the work.

We propose, then, that this effort be made on the first Sabbath in October, at such time of the day as will secure the largest collections.

The better way is to circulate slips of paper through the congregation, that those who have not the money may set down what they will do, payable at their earliest convenience. And then the box may be sent around and take up the loose change.

Will not all our ministers take hold of the work and prosecute it with vigor?

We should have at least five or six thousand dollars at once, to set our Mission in Tennessee on a good footing.

Who of us does not believe the word which declares, "The Lord loveth the cheerful giver." Let us deal bountifully with God's poor children who look up to us to be fed with the bread of life and salvation, and he will repay us again.

Where brethren are scattered so that they

have no place of meeting near them, they may enclose and send separately to this office.

THE MOTHER'S CONCERT OF PRAYER.

For a number of years, the first Wednesday in October has been observed among Christian mothers in various parts of the world as a day of prayer for the conversion of their children. This is a good movement. This year the day falls on Oct. 4th. We hope every mother reading this will sacredly devote the day to that duty. What more dear to a mother's heart than the salvation of her children? *—P. M. GOSWORTHY.*

CHRISTIAN BAPTISM.—Its Duty and Object scripturally considered and enforced. To which are added copious extracts from Important Histories on Immersion, Pouring, Sprinkling, Lustration, Exorcism, etc. etc., showing some curious Doctrines and Workings of Pagan Traditions and Christian Superstitions. By L. C. WELLS, Yarmouth Me. Author of various other works on gospel topics. Published by the author. For sale at this office. Price 20 cts.

A GOOD SUGGESTION

ONE DOLLAR DONATIONS TO FREEDMEN'S MISSION.

At the suggestion of Eld. C. Cunningham, we open a list of one dollar donations to the Freedmen's Mission, for those who do not feel able to contribute more. This is not intended to take the place of the other list.

E. C. DREW, 100

WHAT IS THE FARE TO CONFERENCE?

As many are making this inquiry, we would say, that the fare from Boston to Waterbury, is \$7.25, which will be the entire cost both ways. You can take the cars from the Fitchburg Station, Causeway Street, at 7 A. M., and reach Waterbury at 4 P. M., or take the cars at 5 1/2 P. M. and reach Waterbury next morning at 8.

News of the Week.

INTERESTING FROM MEXICO.

Cairo, Sept. 16th. The New Orleans Times' city of Mexico correspondent of the 11th inst. says the news from the United States causes great agitation among the Imperialists, and extreme anxiety among the more zealous adherents of Maximilian. They are discouraged, and every one seems to feel increasing despondency. The Liberal forces are increasing rapidly in every direction, and the papers daily chronicle continued fighting. Santiago, near Orizaba, has declared for Juarez, recognizing Gen. Garza as the Liberal Governor of Vera Cruz. This place offers great advantages to the Liberals, as it puts them in connection with the States of Tabasco and Chiapas. Various bodies of Liberals are united there and are seriously menacing Orizaba itself and the railroad from Vera Cruz. The Imperialists attacked the place twice and were severely repulsed, which caused a great sensation.

The Austrian Count Thierse has been operating in the mountains near Puebla and captured some prisoners of importance. An Austrian detachment in Ahuatlan, composed of a company of lancers with a mountain howitzer, was compelled to surrender to the Liberals. The Austrian who commanded, and an Imperialist officer, were shot. The Austrian commander in Michoacan paroled some Republicans in the hope that the Belgian prisoners would be similarly treated by the Liberals. The advantages in that State are decidedly in favor of the Liberals.

FOREIGN.

The Confederate bondholders held a meeting in London on the 4th inst. and debated their prospects. Some of the speakers even contended that the Federal government was responsible. A committee was appointed to make inquiries and report at another meeting on the 18th of October. The meeting offered so little ground for hope that the bonds declined one per cent.

The Liverpool Post points out that the trade between the Mersey and the Southern ports is resuming its old activity. Many ships have sailed and more are preparing to sail for the cotton ports.

Sir W. Hamilton, Astronomer Royal, of Ireland, is dead.

Five of the leaders in the recent Fenian demonstrations at Black Rock, near Dundalk, have been committed for trial at the Assizes without the privilege of bail. The prosecution was instituted by orders from the authorities at Dublin Castle.

The Mark Lane Express fears that three-fourths of the English wheat crop will prove to be in a bad condition.

The cattle plague continues its ravages. It is stated to have made its appearance in the county of Donegal, Ireland. The Common Council of London have headed a subscription with £1000 to compensate persons who had been compelled to kill diseased animals.

GERMANY.—A telegram from Vienna of August 19th, says: The convention based on the Austro-Prusso-Danish treaty of peace, was concluded at Gastein on the 14th. Prussia gets Lauenburg, and pays Austria pecuniary indemnification. The provisorium in Schleswig-Holstein is prolonged. Prussia is to rule in Schleswig, and Austria in Holstein, until the fate of the Duchies has been decided on.

It is expected that the Prussian troops will evacuate Holstein and Austria will assume administration there on the 15th of September, and that at the same time Austria will evacuate Schleswig, to leave the administration to Prussia. It is proposed to make Rendsburg a federal fortress, to be garrisoned alternately for a year at a time by Austrian and Prussian troops.

AFRICA.—A telegram from Ismailia, of August 17th says: The flood-gates of the Suez canal have been thrown open, and a vessel laden with coal passed direct from the Mediterranean to the Red Sea on the 15th. Intelligence of this event was telegraphed on

the same day to the Emperor Napoleon at the Chateau camp. His majesty dispatched a message in reply, congratulating the company upon their success.

Later accounts of the opening of the Suez canal state that it will yet take three years to complete the canal, and then the question will arise, how far it can be made available for large ships.

MEXICO.—Important advantages to the Imperialists in North-western Mexico are reported by telegraph from San Francisco. It is said that Hermosilla, in the interior of the State of Sonora, was occupied by the imperial troops on the 12th of August; that they had undisputed possession of the surrounding country for some distance in all directions; that the principal portion of the republican force in the State, about three thousand in number, had joined the Imperialists, and that Pesquiera, the republican Governor, deserted by all but two hundred of his men, had fled. The Imperialists still held Guaymas, and no republican troops of consequence were in the vicinity.

THE BLOWN UP TRAIN NEAR NASHVILLE.

A Nashville dispatch says the scene of the terrible explosion on the railroad near that city, beggars description. The woods for acres are perfectly leafless, and blackened as though dead for years. The ground is strewn with branches, and large trees are shivered as if a volcano had vomited it up; a rocky ledge on the left of the track is split and shivered. Forty rods from the place of explosion lies a dead mule, without wound, killed by concussion. Shells continued to explode for several hours after the accident. The proximity is still dangerous, as many shells lie scattered about.

THE BURNING OF CHAMBERSBURG.—True bills have been found by the Grand Jury of Franklin County, Pa., against McCausland and others, who were the immediate instruments in the burning of Chambersburg, and the pillaging of the border by the rebels during the war.

HON. HANNIBAL HAMLIN, of Maine, late Vice President of the United States, was inducted into office as Collector of the port of Boston on the 1st inst.

Correspondence.

Dear Bro. Litch:—Although some time has elapsed since the close of our special meetings, it may not be amiss to give you a brief account of them.

Bro. Osler and Gates arrived at this place on Friday afternoon, Aug. 4th, according to previous arrangement. In the evening we went out to the Marsh Creek meeting-house, and found it empty and desolate. The cause, which here was once flourishing, is now very low. A few faithful, however, remain. At rather a late hour a respectable audience gathered in, when Bro. O. gave them a good discourse on Matt. 5: 1, 2. After the first evening we had good congregations till the close—Wednesday eve. The sermons were mostly of a practical character, and were listened to with attention. The few friends here were revived in spirit, and encouraged to hope for better days.

Some effects of the effort here were felt at the Camp-meeting which followed in Union Township, some five miles distant. The camp-ground had been enlarged and improved, the old tents rebuilt, and as many more added to their number, together with a large one for the preachers and their families. Things were comfortable and convenient, and when time for service arrived, the work of preparation was nearly complete—quite in contrast with last year. And, although the day on which we began was rainy, evening found nearly all the tent-holders and their families on the ground. After the rain and clouds of the first day had passed, we were favored with pleasant weather till the P. M. of the last day when a heavy shower of short duration fell upon us. This, however, did not seriously affect us. The interest was good from the beginning, with increase to the close. On Saturday, P. M., the ministerial force was increased by the arrival of Bro. Hollen, of Cameron Co. The congregations were usually good—large on the Sabbath. Bible doctrines were presented in a clear and interesting manner, and the duties of our holy religion plainly and pointedly enforced. The Spirit of the Lord was with us, and the word was effective in leading some to confess their past neglect of duty, and to seek a restoration of the joys of God's salvation. Several gave their hearts to God and consecrated themselves to his service. On Wednesday, A. M., after a social service of the most interesting character, we repaired to the Bald Eagle Creek, one mile distant, where three happy ones put on Christ in the ordinance of baptism. At a late hour Wednesday evening we closed the services with the parting circle. All felt that it was a good place and good to be there. Thursday morning we broke camp, joyfully anticipating the speedy gathering of all the saints to their heavenly camp, the beloved city.

Bro. Gates and family, Bro. Osler's family, and a daughter of mine took carriage, kindly furnished by Bro. Swartz and Bower of Cooper, and left on their mountain journey to the place of our next encampment. Bro. Hollen also accompanied them. Bro. O. and myself took cars to Snow Shoe where in the evening, Bro. O. gave a timely, practical discourse to an attentive audience. The house was full, while many listened at the open windows and door. At the close, many gathered about Bro. O., and earnestly entreated him to tarry a few days, being desirous that that place should enjoy the benefit of his faithful labors. They assured him him of a most bountiful reward, but prior engagements forbid, and we bade them a reluctant adieu, and found rest for the night with our old and cherished friends, Bro. M. Mitchel and family.

Friday we took train to Milesburg, then carriage to Cooper, where we arrived at dusk. Found that the friends that had preceded us had a safe and pleasant journey.

Our camp-ground here is a large and beautiful grove on the western side and in the rear of our meeting-house. Last year it was proposed to buy two acres of this grove; this year we bought five acres for the liberal sum of \$200, more than which was subscribed before the close of the meeting. We found the preparations not so far completed as was desirable, but by improving the hours between services on the following day, all was put in order. The number of tents was but six besides that of the preachers and a large boarding-tent. It was a new enterprise for the brethren of this place, and all were not in favor of camp-meetings. The services were opened at the appointed time, by an appropriate discourse on the work of the Lord, by Bro. Gates.

The notice of the meeting had been circulated through all the surrounding region, and on Saturday they began to flock in from every quarter. Some twenty or thirty brethren and friends followed us from our camp in Centre. It was the largest meeting ever held by us in this county. The tone of the social services was good, and the preaching was well adapted to promote the great object of all preaching—the salvation of men. And we were given to see some immediate fruit of our labors. Several connected with our Sabbath school, and others, were happily converted to God. Among the number was the oldest daughter of our beloved Brother and Sister Osler. Theirs was the joy of a daughter born to God. Precious to them will ever be the remembrance of that place—of that hour.

In the P. M. of the last day, after listening to an excellent discourse on Rev. 9: 9, by Bro. O., Bro. Smith B. Williams and Sister Mary A. Hughes presented themselves at the altar, and were joined in the bonds of holy wedlock. After the concluding service they received the congratulations of many friends. They set out on the voyage of life not only devoted to each other, but devoted to Christ and his cause. May the blessing of God ever attend them.

The interest increased to the close. The last hour came, and amid the joys of newborn souls, the rejoicing of saints, and the tears of penitents, we were compelled to take the parting hand, and bid each other farewell.

The church has been much profited, and I know of no one who now is not in favor of camp-meetings. May they ever carry the savor of this meeting. The community in a wide range around have been given to know that neither Adventists nor Adventism is dead; that there are those who believe and proclaim the day of the Lord at hand. And, by the will of God, we mean that both our house and grove shall ever bear faithful testimony for Christ and the kingdom.

The place of our next meeting was Caledonia, Elk Co., one of Bro. Hollen's appointments, some forty-two miles distant. We parted with our families, who were to return homeward, and started on our journey, reaching Clearfield town that evening, and were kindly welcomed by Brother and Sister Frank who had preceded us from the camp. Next day we safely crossed the Barrens, and arrived at our friend Pursell's in season for our evening service. But few were out. The church here has been diminished in numbers—death has taken its quota, and many have removed to other parts. But few remain, and the cause is low. Things looked dark and discouraging. On the Sabbath they came from far and near, and three times thronged their commodious house, and listened with interest and attention to the word preached. That they appreciated their privilege, the liberal contributions at the close of the A. M. and P. M. services gave ample proof. This people were once more faithfully warned, and it being deemed inexpedient to continue longer, we closed with the Sabbath.

Thus closed our August campaign. We had tried to do what we could, and we know our labor was not in vain in the Lord. All the glory belongs to God, and we trust in the great harvest day it may be seen that some fruit was gathered unto life eternal.

M. L. JACKSON.

Milesburg, Sept. 12, 1865.

Dear Bro. Litch:—Please find enclosed one dollar to aid the Freedmen's mission. It's but little that I have to give, but I find that by giving one tenth of what is given me for pocket money, to the Lord, I am blessed in pocket more than before I adopted the plan of tithing.

I hope you and yours are all well.

MARTIN CHENEY.

Lancaster, Mass., Sept., 1865.

NOTE.—Our dear brother who sends the above is a cripple, and almost helpless, but has proved that it is more blessed to give than receive. The Lord bless him. Ed.

LITCH'S BOSTON LINIMENT.

My own use of this wonderful Liniment has satisfied me that that is the most effectual and speedy cure for pain I have ever used, or known to be used. Dr. J. T. Montgomery, who has an Artist Saloon at Beebe Plain, Vt., close to the Canada line, is subject to gatherings in his head. He has recently had one in his left ear, which had discharged and healed. He was taken with another in his right ear, and for one week or more, had suffered intensely with ear-ache. In less than ten minutes the use of the Boston Liniment cured it entirely. Three days after the pain commenced again in his other ear. The same remedy almost instantly cured it.

Mr. Johnson, of Stanstead, C. E., (I did not learn his first name,) had a gathering in his head for six weeks with great pain. In five minutes the pain ceased under the action of the Boston Liniment.

Elder S. W. Thurber, of Rock Island, C. E., at Derby Line, had suffered severely with rheumatism across the small of his back for several months. Two applications of the Liniment cured it entirely. His wife was a great sufferer from neuralgia. I applied the Liniment and in less than one minute the pain ceased.

Elder Daniel Blake, Fitch's Bay, Stan-

stead, C. E., had a severe headache for forty-eight hours. The use of the Liniment cured it in less than two minutes.

I could give other cases equally, if not more striking, it needed. But this is enough, at least for once.

J. LITCH.

AMERICAN BIBLE UNION.

The Managers' Meeting, on Wednesday last, was held in the Bible Rooms, 350 Broome Street, Rev. Dr. Armistage, President, in the Chair. A letter from Rev. Dr. Taylor, Secretary of the Southern Missionary Board, was read, asking the Union to assist in printing and circulating the Scriptures in China. Dr. Mason writes on behalf of Karen Scripture distribution, and begs the Union to renew its labors for the nations in India, who are anxious to possess the word of God. Rev. J. H. Chandler, of Siam, is anxious for another appropriation of \$1,000 for the Siamese Scriptures. Rev. T. A. Reed, missionary among the Yoruba tribes of Africa, was present, and laid before the Board, the New Testament translated, and now being circulated among that people. His statements are full of interest: he has won the confidence of the natives; and king and peasant alike implore him to return, and tell them how to be good.

The Treasurer's statement shows a large increase of receipts over last year. The prospects are encouraging for an unusually interesting anniversary, which will be held in New York, Wednesday and Thursday, October 25th and 26th.

A large and varied correspondence was laid before the Managers, in reference to the distribution of the revised New Testament among the Freedmen. The letters received are full of incidents, showing the condition and wants of the freedmen, their aptitude for learning, and their earnest desire for copies of the revised New Testament. The openings for Scripture circulation are numerous, the opportunities for benefiting the souls of millions are very great. The Bible Union can now send forth the word of the Lord to an unlimited extent; and all that its friends can do, before the Anniversary, must be done at once.

Rev. Mr. Reeves, from near Selma, Ala., gave his last Testament to a poor colored Christian. This brother is now here soliciting large contributions to supply the freedmen of his State. His wife writes that, since he left, the negroes feel that their best friend has gone, and that no one cares for them. A package has just been forwarded for them, to be distributed by his Christian wife.

The Board asks from all who love the pure word, that they will send their contributions, so that every plea for help may be responded to without delay.

WM. H. WYCKOFF, Cor. Sec.
C. A. BUCKEY, Asst. Treas.
350 Broome St., N. Y., Sept. 11, 1865.

UNITARIANISM IN ENGLAND.

THE CONTROVERSY BETWEEN THE RADICALS AND THE CONSERVATIVES.

Mr. Bache, of Birmingham, at the last annual meeting of the British and Foreign Association, of the special and immediate divine origin and authority of the Christian revelation; and whereas an ambiguity has thereby been occasioned in the terms which at present define the principles and objects of this Unitarian Association, the committee for the ensuing year be instructed to take measures for the removal of that ambiguity, and so to express the principle and objects of the association that no reasonable doubt may remain respecting them.

The object of this resolution is to affirm that belief in the supernatural origin of Christianity is the basis of Christian fellowship in the Unitarian body. This is a perfectly distinct and simple principle of communion. It separates clearly and by an impassable chasm those who hold the specifically divine authority of Christ, raised and clothed with unparalleled dignity, to be the authoritative revealer of God, and the only Saviour of man—and those who believe Christ's nature, doctrine, and work to be purely human, and inspired only by such divine influences as other men may receive. It is this distinguishing principle which separates the liberal theologians in Germany of every grade from the Rationalists proper. With the first class, however different may be their estimate of Christ and of his salvation from our own, we have an underlying bond of agreement and mutual understanding. Christ's supreme authority is acknowledged, and an allegiance of the soul is yielded to him, which, however weakened, is yet the obedience of faith. We hold no Christian principle in common with the latter class. Our sympathies then, it may be understood, turn warmly toward Mr. Bache and his supporters, who still cleave to Jesus Christ as their Lord and Master, whose words have absolute authority, and whose works avouch his divine commission. Mr. Bache's proposition, however, was rejected by a majority. It was denounced as equivalent to the imposition of a doctrinal test—a creed—upon the Unitarian denomination. Its liberty would thus be abridged or annulled. Its distinctive character and honor as the church of free thought and speech would be lost. Accepting this definition of its faith, one of their journals asserts "the inspiration and guardian angel of the Unitarian Church will be shut out; it will die of sheer exhaustion, with a list of dreary dogmas in its hand, and the ghost of a gloomy syllogism on its lips." Even the *Inquirer*, the foremost journal of this body, has opposed Mr. Bache's resolution, though itself professing to hold the supernatural origin of Christianity; and it doubtless represents the feeling of the great majority of its readers. We may, therefore, conclude that the Unitarian body does not profess faith in the supernatural origin of Christianity, the veracity of the

New Testament, the reality of Jesus' life, words, and works, the special revelation and intervention of God on behalf of man. These cardinal and necessary elements of Christian belief are ignored and disavowed. Individual members may hold their doctrines as private opinions; but the Unitarian Church does not now hold and witness them. And further, by distinctly repudiating this confession its denial becomes a witness of its disbelief.—*Patriot.*

EARTH CURRENTS AND THE ATLANTIC CABLE.

If a piece of insulated wire is bent in a coil, and a current of electricity is passed through it, the axis of the coil becomes a magnet and continues so as long as the current is flowing. From this fact it has been supposed that the magnetism of the earth is induced by currents of electricity passing around the globe, this current being excited by the heat of the sun as the earth rotates beneath it.

In the year 1840 a series of very delicate observations on the variations in the magnetism of the earth were commenced at Girard College, Philadelphia, and the results have been the subject of elaborate discussion by Professor Bache in several papers that have been published by the Smithsonian Institution as a part of its contributions. We recently published Professor Bache's conclusions in regard to the more regular variations in the earth's magnetism—those which occur daily and those of the eleven year period—corresponding with the recurrence of spots on the sun. Beside these, the observations discovered occasional variations of great irregularity and violence, which have been called magnetic storms. It seems that such a storm was prevailing at the time the signals became unintelligible on board the *Great Eastern*, and may have been the only cause of the signals failing. If this was so, the cable was out, without any necessity, when in perfect condition.

The registering apparatus employed to record variations of magnetism is the most delicate of any instrument known to either mechanic arts or scientific observation. The force is so small that the needle must be suspended to traverse with the greatest possible ease; a pencil rubbing against paper would hold it fast. A thin silver mirror is mounted upon the needle, and upon this is thrown a beam of light which is reflected upon a strip of photographic paper, the apparatus being placed in a dark room where no light other than the reflected beam can reach the paper. The paper is slowly unrolled from one roller and wound upon another by clock-work, the spot of light printing a continuous line as the paper is drawn along. For horizontal variations the paper has, of course, a vertical motion, and for the vertical dip a horizontal motion—the variations giving a zig-zag form to the line.

The English papers publish the following letter, in relation to the recent magnetic storm, from Professor Airy, the Astronomer Royal:—

"ROYAL OBSERVATORY, Greenwich, Aug. 5—12 M. J.
"Dear Sir:—At the date of my letter yesterday the magnetic storm had somewhat subsided. Very soon, however, there were signs of great activity, and by 11 o'clock of last night (Friday, August 4th) the magnetic storm was sensibly as violent as before, and continued so through all the early morning hours. It has declined a little through the morning, but at the present time (Saturday, August 5, at noon) it is still very active.

"The spontaneous earth currents were not quite so strong in the last twenty-four hours (ending Friday, August 4, at noon), but they are still very active. A nearly continuous register is made by the currents on the Dartford wire (which at first were not very strong) to midnight of Friday, August 4; but since that time the traces have been lost, and the currents on the Croyden wire have been very violent; only for a short time, ending about Friday, August 4, at 3 P. M. was the motion sufficiently gentle to have left any record, and then imperfectly. After that time the currents were so violent that the trace is totally lost.

"It is scarce in possibility that a telegraph current can have passed along the Atlantic cable in a legible state during any part of this time."

"G. B. AIRY

"G. SAWARD, Esq.,—Scientific American.

THE PAPACY.—Abandoned by all European governments, the Court of Rome feels that it must continue its struggle alone, and is preparing to do so with all the energy of despair. It is now organizing the Italian Catholic Association for the defence of the "Liberties of the Church." The statutes of the association are being drawn up at Rome. The object will be to organize the numerous clerical party on the peninsula, so as to exercise a powerful and inevitable pressure at the coming election and on the government machine as it now exists. Great exertions, too, are being made to secure as many signatures as possible to the address from the Italians to the Pope, protesting against the rupture of the negotiations with Rome by the Italian government. The address is being signed both in the Italian kingdom and in the Papal territory, and the priests in the neighborhood of Rome recommend the faithful from the pulpit to affix their names to it. In every small town commissioners have been appointed to receive signatures, together with subscriptions in money. Finally, the Pope has formed a project which will cause the greatest excitement throughout the Catholic world. Pius IX was much struck by the *fetes* at Florence in honor of Dante, and he has resolved next year to celebrate the eighteenth secular anniversary of the martyrdom of St. Peter (crucified A. D. 66), at Rome. The Catholic bishops of the whole world are to be summoned to the canonization with which the celebration will commence; and Pius IX wishes the whole of the Catholic laity—that is to say, all the faithful of the five parts of the globe—to be invited. The invitations to the bishops will be sent out in November, and each bishop is in his turn to call upon so many of the faithful

of his diocese as can do so, to undertake a pilgrimage to the Eternal City. On this occasion it is certain that important measures will be taken, and that an oecumenical council will be held. But where are to be lodged all the Catholics who will flock to Rome? Perhaps modern enterprise will come to the rescue, and English or French speculators will erect temporary accommodation for the faithful in the Roman Campagna.—*Pall Mall Gazette.*

Obituary.

AUGUSTA E. SPERRY.

Fell asleep in Jesus, in North Attleboro', Mass., Aug. 25, 1865, Augusta E., wife of Bro. Andrew M. Sperry, at the age of 39. Our sister was converted to God in May, 1864, and from that time till her death endeavored to live a Christian life. Her sickness was sudden, brief, and fatal; and her decease took all by surprise. Still, she felt from the first that she would die, and with Paul, desired to "depart and be with Christ." She leaves a husband and invalid son to mourn her loss, but they sorrow not without hope. The morning of joy is at hand, when they will meet again and remember the night with its weeping, as among the "light afflictions" which work for them an eternal weight of glory. May God bless and sustain our afflicted brother, and son, with the relatives, and sanctify their bereavement to their spiritual and eternal good. The funeral services were at our place of worship, Sabbath afternoon, Aug. 27th, when the writer addressed a large and attentive audience from Heb. 9: 27, 28.

"A few more years of evil past,
We reach the happy shore,
Where death divided friends at last,
Shall meet to part no more."
May God hasten it in his time. Amen.
C. CUNNINGHAM.

Litch's Boston Liniment.

For the immediate cure of all kinds of pain, Cuts, Burns, Scalds, Bruises, and Sprains. For external and internal use.

PREPARED AND SOLD

—BY—

J. LINCOLN LITCH,

11 Tyler street, Boston,
And by Miss Louisa Mitchell, Rock Island, C. E.
Price 50 cents per bottle. 15 bottles for \$5.

Notices.

GEO. DOWNING.—Your money was received and credited, \$5.00 to Freedmen's Mission and \$2.00 on Herald. See date after your name on wrapper.

My address until the Conference will be Newburyport, Mass. J. H. VAN DERZEE.

AMERICAN MILLENNIAL ASSOCIATION.

The Anniversary and business sessions of the A. M. Association will be held as heretofore in connexion with the A. E. A. Conference. The place of meeting for this year is Waterbury, Vt., and the day and date—Tuesday, Oct. 10, 1865.

For full particulars please see notice of A. E. A. Conference.

The officers for 1864-5 are as follows:

President. ELDER JOSIAH LITCH.

Vice Presidents.

D. I. Robinson, N. J. I. H. Shipman, N. H.
H. Rupp, Penn. S. Foster, C. E.
I. R. Gates, do. J. Pearce, C. W.
J. B. Huse, N. Y.

Treasurer, R. R. Knowles, R. I.
Rec'g Sec., F. Gunner, Vt.
Cor'g Sec., O. R. Fassett, N. J.
Auditor, A. Pearce, R. I.

DIRECTORS.

R. Hutchinson, C. E. G. W. Bornhamm, Ms.
J. M. Orrock, C. E. L. T. Cunningham, Ms.
A. W. Brown, E. Donat, Vt.
L. Osler, R. I. D. I. Bosworth, Vt.
A. Pearce, E. W. Case, do.
J. H. Vanderzee, Mass. M. A. Frank, Penn.
W. H. Swartz, do. M. L. Jackson, N. J.
M. B. Laning, N. J. D. Elwell, N. J.

SUB-COMMITTEES.

Publications. L. Osler, J. Pearson, R. R.

Knowles.

Finance. A. Pearce, D. I. Bosworth, O.

R. Fassett.

Colportage. J. Litch, J. M. Orrock, A. W.

Brown.

Editor of "Herald." Eld. Josiah Litch,

Boston, Mass.

Editor of "Youth's Visitor." Eld. J. M.

Orrock, C. E.

Business Agent. R. R. Knowles, R. I.

Attest, F. GUNNER, Rec'g Sec'y.

Bristol, Vt., Sept., 1865.

LIFE-MEMBERSHIP.

Will our friends see to it that all their preachers, and others actively interested in the cause, are constituted life-members of the A. M. A., by the payment of \$25 00?

The Anniversary of the American Bible Union will be held Wednesday and Thursday, October 25th and 26th, in the Church, corner of Broome and Elizabeth Streets, New York, commencing at half-past 9 o'clock A. M.

C. A. BUCKEY, Rec. Sec.

NOTICE.

Eld. Gates will preach (Lord willing) at Roxam, C. E., October 3-5. Champlain Village, N. Y., 6-8. Waterbury, Vt., 9.

The friends on the Isle of Mott, Alburgh, Clareneville, Odletown, and other places in the vicinity of Roxam and Champlain, will be pleased to give Eld. Gates a hearing, as one who labored in those regions in former years with great success.

COMMITTEE OF ARRANGEMENTS.

The undersigned, having been appointed by the Advent Church of Waterbury, to provide accommodations for those attending the Conference, request that the number from each place be forwarded to them as soon as may be. Forward your names, and you shall be provided for. Let all come who can.

List of Donations.

TWENTY-FIVE CENTS WEEKLY FOR HERALD.

"And that you remember the words of the Lord Jesus Christ, how he said, 'It is more blessed to give than to receive.'—Acts 20: 35.

Amount from persons who have paid in full for one year from Nov. 1, 1864, \$205 00

Peter Parady,	8 00
Geo. Dickey,	5 00
Maria Scott,	5 00
Joseph Clough,	5 00
W. W. Hawkins,	5 00
Maria West,	5 00
M. A. Frank,	5 00
D. E. Wetherbee,	5 00
Geo. Fisher,	5 00

FOR EXTRA EXPENSES OF HERALD.

Amount previously received, \$589 42

John Ostrander,	5 00
A Subscriber,	1 00

FREEDMEN AND ITALIAN MISSIONS.

"Give and it shall be given you good measure pressed down, shaken together, and running over, shall men give into your bosom.—Luke 6: 38.

Amount previously received, \$1,267 02

Mrs. J. A. Hardy,	2 00
A Friend of the Mission,	50
Miss Fanny B. Tyler,	50
Sarah A. Coburn,	2 00
A Chase,	1 50
W. Thomas,	1 25
O. S. Scott,	1 00
Joshua Mann, and wife,	5 00
Geo. Phelps,	10 00
A Lover of Jesus,	60
John Pettenger,	10 00
John Pettenger, Ital. Miss.,	12 00
John Ostrander,	12 00
J. L. Clapp,	50 00

FOR MISSION HOUSE.

Amount previously received, \$1,61 65

DO SOCIETY FOR FREEDMEN'S MISSION.

Amount previously received, \$10 35

Lemuel Himes Pressey,	36
Mary Osler Groten,	36

TO BUILD A HOUSE FOR AUNT PRISCY.

Geo. Phelps, 1 00 |

FOR BOOKS AND TRACTS.

"To do good and communicate forget not, for with such sacrifices God is well pleased."—Heb. 13: 16.

Amount previously received, \$21 00

The Family Circle.

A CHRISTIAN.

Who would not be a Christian? I have seen men shrink from the term, as if it brought a charge against them! Yet the honored name is full of gentlest meaning. Odors rise, and beauty flows around it; from its eye great tears of heavenly sympathy descend; and money, soft as Heron's fragrant dew, springs in its heart, and from its lips distill. I've seen it press an infant to its breast, and kiss away its trouble; seen it take an old grey-headed man, oppressed with years, and wrinkle of sorrow, and dislodge a prospect to his vision, which hath made the old man sing with gladness; seen it lay its soft hand gently on the blind and lame, and lead them safely home; and seen it stoop to the lowly outcasts of society, whose character was odious in the streets, and bring them back to virtue and to God; Hark! "Use the loftiest name the language bears, And all the languages in all the world, And none sublimer. It relates to Christ, And breathes of God and holiness, suggests The virtues of humanity, adorned By the rich graces of the Holy Ghost To fit them for the Paradise on high, Where angels dwell, and perfect manhood shines In the clear lustre of redeeming love, Forever and forever; and implies A son and heir of the ETERNAL GOD!"

From the Pittsburgh Christian Advocate.

THE FIELD, THE DUNGEON, AND THE ESCAPE.

Albert D. Richardson, correspondent early in the war of the *New York Tribune*, has written a history of the rebellion, interesting and full of incident. It is entitled "The Secret Service, the Field, the Dungeon, and the Escape," and is published at Hartford, Conn., by the American Publishing Company, and also by Jones Bros. & Co., Philadelphia. We purpose to furnish some extracts from its pages.

In going south as the correspondent of the *Tribune* he passed for a time at Cave City, in Tenn., and visited White's Cave and Mammoth Cave. In this latter cave he found a place for preaching, which he thus describes: "The Methodist church is a semicircular chamber, in which a ledge forms a natural pulpit; and logs, brought in when religious service was first performed, fifty years ago, in perfect preservation, yet serve for seats. Methodist itinerants and other clergymen still preach at long intervals. Worship, conducted by the 'dim religious light' of tapers, and accompanied by the effect which music always produces in subterranean halls, must be peculiarly impressive. It suggests those early days in the Christian Church when the hunted followers of Jesus met at midnight in mountain caverns, to blend in a song their reverent voices; to hear anew the strange, sweet story of his teachings, his death, and his all-embracing love."

After the battle of Antietam the following incident is related: "Our pickets deserted a solitary horseman, with a basket on his arm, jogging slowly toward them. He proved a dark mulatto of about thirty-five, and halted at their order.

"Where are you from?"
"Southern army, cap'n."
"Where are you going?"
"Goin' to you're all."
"What do you want?"
"Protection, boss. You won't send me back, will you?"
"No, come in. Whose servant are you?"
"Cap'n Rhett's, of South Carolina. You've heard of Mr. Barnwell Rhett, editor of the Charleston Mercury; Cap'n is his brother, and commands a battery."

"How did you get away?"
"Cap'n gave me fifteen dollars this morning. He said, 'John, go out and forage for butter and eggs.' So you see, boss, with a broad grin, 'I set out foraging. I pulled my hat over my eyes, and jogged along on the cap'n's horse, with this basket on my arm, right by our pickets. They never challenged me once. If they had I should have shown them this.' And he produced from his pocket an order in pencil from Captain Rhett to pass his servant John, on horseback, in search of butter and eggs."

"Why did you expect protection?"
"Heard so in Maryland before the Proclamation."

"What do you know about the Proclamation?"
"Read it, sir, in a Richmond paper."

"What is it?"
"That every slave is to be emancipated after the first day of next January. Isn't that it, boss?"
"How did you learn to read?"
"A New York lady stopping at the hotel taught me."

"Did you ever hear of old John Brown?"
"Hear of him! Lord bless you, yes; I've his life now in my trunk in Charleston. I've read it to heaps of colored folks. They think John Brown was almost a god. Just say you are a friend of his, and any slave will kiss your feet if you will let him. They think, if he was only alive now, he would be king. How he did frighten the white folks! It was Sunday morning. I was waiter at the Mills House, in Charleston. A lady from Massachusetts breakfasted at my table. 'John,' she says, 'I want to see a negro church. Where is the best one?' 'Not any open to day,' I told her. 'Why not?' 'Because a Mr. John Brown has raised an insurrection in Virginia, and they don't let the negroes go into the streets to day.' 'Well,' she says, 'they had better look out or they will get their white churches shut up, too, one of these days.'"

The author was taken prisoner at Vicksburg, and, passing across the rebel States, was at last lodged in Libby prison. Here he spent that dark era preceding the battle of Gettysburg and the capture of Vicksburg. The rebels were elated and jubilant; the prisoners depressed. But there was a sudden revulsion from despair to great joy. About five o'clock one afternoon an aged African entered the room of the prisoners, and, when out of sight of the officers and guards, began capering in a wonderful way for a man of seventy, and rheumatic at that. "We all gathered around him," says our author, "and asked:

"General, (that was his *soubriquet* in the prison) what does this mean?"
"De Yankees has taken Vicksburg. And then he began to dance again."

"As soon as we could calm him into a little coherence he drew from his pocket a newspaper extra—the ink not yet dry—which he had stolen from one of the rebel officers. There it was. The Yankees had taken Vicksburg, with more than thirty thousand prisoners."

"Good tidings, like bad, seldom come alone. Shortly after we learned that there was also a slight mistake about Gettysburg—that Lee, instead of Meade, was flying in confusion; and that, while our people had captured fifteen or twenty thousand rebels, those forty thousand Yankee prisoners were conspicuous for their absence."

"How our hearts leaped up at this cheering news! How suddenly that foul prison air grew sweet and pure as the fragrant breath of the mountains! There was laughing, there was singing, there was dancing, which the old negro did not altogether monopolize. Some one shouted 'Glory hallelujah!' Mr. McCabe, an Ohio chaplain, whose clear, ringing tones, as he led the singing, cheered many of our heaviest hours, instantly took the hint, and started that beautiful hymn, by Mrs. Howe, of which 'Glory hallelujah' is the chorus:

"For mine eyes have seen the glory of the coming of the Lord."

Every voice in the room joined in it. I never saw men more stirred and thrilled than were those three or four hundred prisoners as they heard the impressive closing stanza:

"In the beauty of the lilies Christ was born across the sea,
With a glory in his bosom that transfigures you and me;
As he died to make men holy, let us die to make men free."

These are samples of the author's style, and of his method of narrating facts. He has made a book of incidents, romantic, thrilling, sad, yet grand. The narrative of his escape from Andersonville prison, that infamous death-pen of our brave soldiers, occupies a large margin of the marvelous. It reveals a Union sentiment prevailing in the mountain regions of North Carolina and Tennessee beyond anything that we had expected. And it shows a devotion to the old flag in the face of persecution and death that should make the names of those old mountaineers immortal in the history of the Republic. We commend the book to the reading public. It furnishes for all ever-changing yet mournfully pleasant pictures of the great rebellion. And it cannot fail to be read with special interest at the fireside of our returned soldiers, and by all, indeed, whose hearts have throbbled with joy and gratitude at the success of our arms.

AN AFFECTING SCENE.

On Wednesday afternoon, an old man, cane in hand, was passing along the south side of Washington street, near the corner of Catharine, in this village. He was jogging along, apparently in deep meditation. On the other side of the street was a returned soldier, who, observing the old gentleman, started across towards him, accosting him as Mr. Wright. The old man did not appear to hear the soldier, until he was overtaken and saluted with a "How do you do, Mr. Wright?"

The old man half hesitatingly reached forward his hand, which was heartily grasped by the soldier, and peered intently into his face, and replied:

"Well, I declare you have got the start of me this time."

"You ought to know," me said the soldier, "I used to work for you."

"When?" asked the old man.

"Before the war," said the soldier.

"Are you sure?" enquired Mr. Wright.

"Where do I live and what is my name?"

"At Briar Hill, and your name is—Wright," said the soldier.

"Well, this is strange; how long did you work for me?" the old man inquired.

"A good many years," said the response.

"And yet I don't recognize you. What is your name?"

"Albert Wright," said the soldier.

At this announcement the old man dropped his cane and fell upon the soldier's breast, exclaiming: "My God! is this my son Albert?"

The scene which followed is beyond description. The son embraced the father. Both wept tears of joy. The old man danced with delight, and in his terpsichorean feats cut a pigeon wing—double chassé—half right and left—do-sé—alman left—and balance all, in a style which indicated that he had quite forgotten his age and his infirmities, and exclaimed, as he wound up his delightful performance, "Wouldn't the old woman give her eyes to know this!"

For some minutes the two men indulged in these moderate exhibitions of love, and affection, and then went off together.—*Ogdenburg Journal.*

THE PRESIDENT AND THEATRES.—Ford, the owner of the theatre in which Mr. Lincoln was shot, says:

"The theatre does not carry profanity and pollution with it. Older than the Christian church; ennobled by the grandest intellect which God, in his infinite wisdom, has yet vouchsafed mankind; patronized by the good and great everywhere, and here by every President from George Washington to Abraham Lincoln inclusive," etc.

We are sorry to be unable to deny the fact here asserted, that all the Presidents of the United States have been patrons of the theatre. It may be true, we cannot say it is untrue. Because we know men whose religious character would prevent them from frequenting the theatre in their private capacity, are yet induced to go when they are in high official station. The example they set is then worse, and on this account they ought to be more decided in refusing to go.

Some years ago, two ministers of the gospel were walking in the street in front of this office, when the old Park Theatre was yet standing. One of them said to the other, who was Rev. Dr. Charles Hall, "I was never in a theatre in my life, and I want to go once and see a tragedy performed by a great actor; I want to see and hear what constitutes the power of the stage."

To this Dr. Hall replied:

"I would like to see the same thing; but I have made up my mind never to go to any place where I would be unwilling to die. Now I should be very sorry to die while seeing a play in a theatre."

We suppose that thousands of Christians felt intense regret that Mr. Lincoln was at a theatre when the fatal blow was struck. We heard it often spoken of, even in the intense national sorrow. Disguise it as we will, it is not a fitting place for a good or a great man. And we doubt not Presidents and statesmen visit such places more for the sake of gratifying the people than themselves. And if they would think of the evil tendency of their example when thus exhibited, and the vast responsibility it involves, they would shrink from what is little gratification to them, and may be very injurious to others.—*N. Y. Observer.*

THE CHAPLAIN AND SOLDIER.—"Last night," said the young man, "in my barracks, before getting into bed, I knelt down and prayed in a low voice, when suddenly my comrades began to throw their boots at me and raised a great laugh."

"Well," replied the chaplain, "but suppose you defer your prayer till you get into bed; and then silently lift up your heart to God."

A week or two afterwards the young soldier called again. "Well," said the chaplain, "you took my advice, I suppose; how has it answered?"

"Sir," he answered, "I did take your advice for one or two nights; but I began to think it looked rather like denying my Saviour; and I once more knelt at my bedside and prayed in a low whisper as before."

"And what followed?"

"Not one of them laugh now, sir; the whole fifteen knelt and pray, too."

"I felt ashamed," added the chaplain, in narrating the story, "of the advice I had given him; that young man was both wiser and bolder than myself."—*Northern Christian Advocate.*

ENERGY AND PERSEVERANCE.

A writer in an educational journal, the title of which we have unfortunately lost, has the following pertinent and truthful remarks: Boys, listen! The first thing you want to learn, to develop what force there is in you, is self-reliance; that is, as regards your relations to man. If I were going to give a formula for developing the most forcible set of men, I should say: Turn them upon their own resources, with their minds well stored with moral and religious truth when they are boys, and teach them to "depend on self, and not on father." If a boy is thrown upon his own resources at fifteen, with the world all before him where to choose, and he fights the battle of life single-handed up to manhood, and don't develop more than an average share of executive ability, then there is no stuff in him worth talking about. He may learn "to plough, and sow, and reap, and mow," but this can all be done by machines and horses, and a man wants to be something better than either of these. Wipe out of your vocabulary every such a word as *fail*, give up wishing for improbable results, put your hand to the plough, or whatever tool you take to, and then drive on and never look back. Don't ever sight your person to see if it is straight; "don't be consistent, but be simply true." If you go out "to see a reed shaken by the wind," it is pretty likely you will never see anything of more consequence.—*Phenological Journal.*

HOW TO PRESERVE A BOUQUET.

When you receive a bouquet, sprinkle it lightly with fresh water; then put it into a vessel containing some soap suds, which nourish the roots and keep the flowers as bright as new. Take the bouquet out of the suds every morning and lay it sideways in fresh water, the stalks entering first into the water—keep it there a minute or two, then take it out, and sprinkle the flowers lightly by the hand with pure water. Replace bouquet in the soapsuds, and the flowers will bloom as fresh as when gathered. The soap suds need to be changed every third day. By observing these rules, a bouquet can be kept bright and beautiful for at least one month, and will last still longer in a very passable state; but the attention to the fair but frail creatures, as directed above, must be strictly observed, or "the last rose of summer" will not be "left blooming alone," but will speedily perish.—*Am. Artisan.*

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THOUGHTS ON HEALTH.

We devote a portion of our space this morning to a few suggestions upon health and its attendant blessings.

With the country sending forth her sturdy sons to the defense of our liberties, it becomes us to admonish our readers, both old and young, that they should be extremely cautious about their health and strength, that they may be able to till the soil, gather in the harvest, and provide for the necessities of those left at home who are helpless and without adequate means of support. Truly no one can afford to neglect his health, work-shops, upon the farm, in the counting-room, and in fact in every vocation of life. It grapples the hardy mechanic, and after a few days entirely deprives him of his strength and ability, and makes him depressed in spirit, indisposed to labor, and finally reduces him to a helpless invalid.

The early farm work which we have so much to commend as the best means of securing a strong and healthy body, and the presence, call it at the subject's bidding, nor as a welcome guest in his household. Almost like a thief, it comes upon him unawares upon his own protest, him, and would lead in derision at him who should intimate that he were in danger of the ravages of the Dyspeptic King.

But also the measures that announced his coming and his presence, call it at the subject's bidding, nor as a welcome guest in his household. Almost like a thief, it comes upon him unawares upon his own protest, him, and would lead in derision at him who should intimate that he were in danger of the ravages of the Dyspeptic King.

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The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

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Communications.

FEMALE PREACHING, AND PREACHING IN GENERAL.

Not many weeks ago, we received a letter from a brother in Scotland, in which occurred the following paragraph: "I cannot refrain from expressing the great pleasure I have in receiving your paper. Thanks for your forbearance in not introducing debatable matter. I have not seen any for a long time." A cloud passed over our spirit as we read these lines; and the conviction came that this state of complacency rested on a very insecure foundation. For we doubt not that every week there is in our columns which is "debatable matter" to some or other of our readers. We should never have pleased either God or men, if we had gone upon the principle of considering only what would gain the assent of all. Sooner than we expected, however, we were made aware that not all our readers north of the Tweed were of the same mind as our correspondent.

One day last week, a venerable servant of Jesus Christ, whose calling leads him periodically to various parts of the country, told us that he had just returned from Scotland, where he had found amongst many very earnest friends of revival, a strong feeling against women's preaching; and this good brother brought us a message from some of our friends there, expressing an emphatic desire that we should report no more of such proceedings. "What could we reply, but that we had no choice in the matter?" According as grace is given us to distinguish between the precious and the vile, it is our duty and desire to record the Lord's work, and that alone. We have no disposition to "get up" or sanction any particular or unusual form of doctrine or of ministry; but while the people of God are crying, "Will thou not revive us again, that thy people may rejoice in thee?" it behoves us to be very watchful, lest we reject the blessing because it comes (as it often does) in an unexpected way, and in a fashion distasteful to our prejudice or pride.

It is one thing to bow to the sovereignty of him who worketh all things according to the counsel of his own will, and another to establish a system in imitation of God's exceptional acts. A child like Samuel, a herdman like Amos, a prince of the blood like Daniel, or a woman like Deborah, may be chosen of him, who giveth not account of any of his matters, to declare his messages to men; but we are not therefore to conclude that children, or herdmen, or princes, or women, are more than others specially adapted to such service. God has used, and is now using, colliers and lords, children and women, to preach the gospel to various classes of men, and Satan would gladly throw contempt upon the work of God, by inducing his people to pander to the craving for sensation, now so fatally prevalent, by putting forth persons from high life or low life, boys and girls, matrons and maidens, as necessarily the fittest instruments for the work of the gospel. But while avoiding this on the one hand, let us wait at the posts of Wisdom's doors, that when she puts forth her voice, we may hear instruction and be wise, and refuse it not, let the spokesman be whoever the divine wisdom will.

It was somewhat remarkable that, on the evening of the day on which we received the caution referred to, the seemingly accidental circumstance of missing a train gave us the opportunity of hearing Mrs. Booth preach at Islington. We had never before seen this lady, nor had the caustic tone of her painful letter on "Female Teaching"—though it assured us of her ability—possessed us in her favor; but it is very long since man or woman made in our hearing a more searching and experimental, though winning, declaration of the truth of the gospel. And in regard to the secondary consideration of manner: if our Northern brethren and sisters have been disgusted (justly or otherwise we know not) by any female preaching on their side of the border, it would be as unreasonable and as unscriptural for them to denounce the ministry of women on that account, as for others to endeavor to establish it into a system, because on the occasion of which we write, there was not a gesture or a word which

could have displeased the most cultivated mind, or offended the most fastidious taste. To the law and to the testimony. The question is, do the later Scriptures forbid that which the Holy Ghost had, foretold by Joel, testified to by Peter, and recorded by Luke? We are satisfied that they do not.

There are times when the word of God comes in demonstration of the Spirit and of power, not only to the hearts of individual hearers, but of the whole assembly. It was so on this occasion, and we believe that no one, except such as were shut up of their own will to a foregone and adverse conclusion, could have been insensible to the power of God accompanying the words which he poured out from a weak vessel in more than ordinarily weak health.

To leave, however, the preacher for the testimony. The word of the Lord was precious in Samuel's days, for there was no open vision. There are phases of truth which are peculiarly precious in these days, because of the neglect into which they have fallen. It is specially the character of the preaching which is most general amongst us, to set forth objectively the lost condition of man, and over against this the vicarious death, and the resurrection and glory of Christ, as God's method whereby abounding sin was met by superabounding grace. The busy, active, restless, sensational, unmediated spirit of the times, as it unites, disciplines, and often disables us from communing with our hearts, and contemplating the dealings of the Father of spirits with our spirits, renders it far easier to present the truth outwardly than to apply it inwardly. A young student might deliver a lecture, stating with faultless accuracy the relation of a certain treatment to disease, but be greatly at a loss, if required, to apply his principle to an urgent case in the hospital; and there are numerous preachers who can state with precision the plan of redemption, and enforce it by profuse illustration, who yet have not skill to probe the conscience with the word of God, or bring their hearers individually face to face with the Judge of all.

Paul, before Agrippa, was the subject of Mrs. Booth's discourse, and something of that rare isolating power which moved Festus to cry with a loud voice, "Paul, thou art beside thyself, much learning hath made thee mad," and which made Agrippa exclaim, "Almost thou persuadest me to be a Christian," surely accompanied that weak woman's words on Tuesday night, and raised the question in many hearts, "Lord, is it I?" To some, doubtless, the Spirit said, as with an angel's voice, to others as in thunder, "Thou art the man;" and more than one went away like the woman who left her waterpot by the well to say to friends and neighbors, "Come, see a Man that told me all things that ever I did; is not this the Christ?"

The mind even of Christians in these hasty days, is intellectual more than spiritual; we think, but have little inclination to reflect; we perceive, but are not accustomed to consider. The epistles of Paul for doctrine, the parables and miracles of the Gospels and Acts for illustration, with occasional reference to the types of Exodus and Leviticus, and the evangelical prophecies of Isaiah, may be said, for the most part, to comprise the curriculum considered necessary to an evangelist. Preachers often seem to presuppose that all that men require is a definite and forcible statement of their own danger and of God's salvation—that if you convince the understanding, you convert the heart; and thus there lack the sense of absolute dependence on the Spirit's operation, and diligent and prayerful meditation in the whole Word of God.

The use to us of Moses and the Prophets, and the Psalms is not solely, nor even chiefly, to instruct us as to the past history and future destinies of the Jewish nation. Beneath that shell, within that casket, is a kernel of truth, a treasure of instruction. There all the motives and actions of man's restless, stubborn, and deceitful heart are dramatically displayed in exercise. There we learn God's excellent attributes of love and wisdom, justice and power; righteousness and forbearance, in manifestation both to Gentiles afar off, and to Jews brought nigh. The interest to us of outward Israel's past or future is small, in comparison with the knowledge which their lively oracles afford of the ways and character of God, and the power thus put into our hands in dealing with the consciences of men.

Take those neglected "minor prophets," as they are called. How vividly are the visions of Zechariah, for example, calculated to impress the heart with the fact of God's all-surrounding and all-pervading providence. What a commentary upon Moses' warning, "Be sure your sin will find you out," does Amos give to the sinner in those searching words, "Though they dig into hell, thence shall my hand take them; though they climb up to heaven, thence will I bring them down; and though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them; and though they go into captivity before their enemies, thence will I command the sword, and it shall slay them; and I will set mine eyes upon them for evil, and will take them from thence."

and not for good." This relentless pursuit of the transgressor, yet for purposes of grace, showing when God opens our eyes to behold wondrous things out of his law, how he "hath concluded all under sin, that he might have mercy upon all," is surely worthy of prayerful study by all evangelists.

We hear of "gospel texts" as if the Book from its Alpha to its Omega were not all gospel. Every line of the Bible is gospel; it is all glad tidings, for it is one revelation of God to man; and God is love.—*Revised.*

BRINGING OUR SHEAVES WITH US.

The time for toil is past, and night has come. The last and saddest of the harvest eyes. Worn out with labor long and wearisome, Drooping and faint, the reapers hasten home, Each laden with his sheaves.

Last of the laborers thy feet I gain, Lord of the harvest, and my spirit grieves That I am burdened, not so much with grain As with a heaviness of heart and brain; Master, behold thy sheaves!

Few light and worthless,—yet their trifling weight Through all my frame a weary aching leaves; For long I struggled with my hapless fate, And staid and toiled till it was dark and late, Yet these are all my sheaves.

Full well I know I have more tares than wheat, Brambles and flowers, dry stalks and withered leaves; Wherefore I blush and weep, as at thy feet I kneel down reverently and repeat "Master, behold thy sheaves."

I know these blossoms, clustering heavily With evening dew upon their folded leaves, Can claim no value nor utility—Therefore shall fragrant and beauty be The glory of my sheaves!

So do I gather strength and hope anew: Fall well I know thy patient love perceives Not what I did, but what I strove to do, And though the full ripe ears be sadly few, Thou wilt accept my sheaves.

UNFULFILLED PROPHECY.

BY DAVID CAMPBELL.

Mr. Editor:—I wish to offer a few suggestions to your correspondents and readers, leading toward the answer of the question "What prophecies are to be fulfilled before, and what to be fulfilled after Jesus comes?" The question solves itself into a proper and satisfactory discrimination of prophecy in general, as well as in particular predictions and their fulfillment.

No question can lead to better practical results, and should engage the attention of every honest hearted Christian. It is a plea, to me, to remain, at present, ignorant of all those "secret things which belong to the Lord our God;" while the understanding of those things "which are revealed," involves more than happiness to every humble lover of truth. It is the richest inheritance ever offered to mortals,—to us and to our children—securing everlasting life to all who will take possession, yet how many turn their backs upon such untold wealth!

Fulfilled prophecy affords us rich instruction, and at the same time the best evidence of the truth and inspiration of the whole Bible. The faithful study of this portion of prophecy merely, would have greatly augmented the powers and efficiency of the churches, strikingly contrasted with the present fearful "departure from the faith once delivered to the saints." But the study of unfulfilled prophecy is needed for timely warning, and is no doubt, the especial message of God to this generation, now living. And here returns the question, the true dividing line between fulfilled and unfulfilled prophecy.

I can find no safer rule or text, than the one already offered. "The oracles of God" must have a literal and precise application to certain events. Not like the heathen oracle, adapted to any plausible occurrence, suited to the purpose of some noted necromancer, to be applied after the event takes place.

I will not deny that the most literal of all the prophecies are susceptible of practical improvement, and may be used, as is generally the case, for lessons on individual duties, and the enforcement of doctrine; but we are never to ignore the literal import of the language, as applied to a specific event. To illustrate the point in hand, take the single book of Revelation.

John was told at the outset, that he was to proclaim unto the churches "things which must shortly come to pass." But who will dare say the events of the three first chapters applied to the churches of Asia, did not "shortly come to pass," and literally so too? The message was to seven literal churches, and there can be no doubt their fate was precisely as predicted. Still there may be a valid objection to the general practice of allowing the character of these seven churches forshadowing the characteristics or different stages of all churches down to this day, provided always we do not say ought to invalidate the literal historical events which befall those churches.

Now let us come to the things of the future, at least in the future of the time of John; as we see at the opening of the fourth chapter he is told, "I will show you things which must be hereafter." Now are the things to be shown any less literal than the things already shown? My present purpose does not require any remarks upon the scene which was here opened to the spiritual perception of the prophet; but to refer to the scenes which open in the sixth chapter.

ries of brief articles, that the same rule of interpretation, so generally given to the first three chapters, apply to the subsequent chapters of the book. Not only so, but I sincerely believe I shall clear the way for a more satisfactory study of the book, by all anxious lovers of the truth. If I fail, then I propose to gladly adopt any better view, any other students of prophecy can present. And I further believe the views I shall present will be considered the most practical, by such as are looking for an immediate "revelation of Jesus Christ."

Not only more practical and profitable, but more than this, it preserves the integrity of Scripture language. This should be the first consideration of every honest reader of the Bible. Who can believe that the "lively oracles of God" are couched in such equivocal languages, that there can be sixty different expositions of the Apocalypse, and we must make a choice of some one, or parts of all! And this must be the fact, if that book has had a complete fulfillment, or any portion of it, after leaving the first three chapters.

Although I claim a literal fulfillment in the future, of all after chapter three, as much so, as for the fulfillment of the three first in the past; yet no doubt, the largest portion may cast a shadow back, as the first did a shadow forward; but in both cases the literal must be so plainly the fact, as to take away all real occasion of a difference of opinion among all believing the Bible.

Any other exposition will plunge us into an ocean of uncertainty; into a chaos of allegorical and mystical interpretation, of which no one can have an adequate conception who has not been at the trouble of reading the various expositions which have been written on this single portion of Scripture. I have been to that trouble—commencing my studies in 1815, a little before the career of the first Napoleon terminated. My chief misfortune for the first twenty-five years, was to drink in the views based upon the hypothesis of Daniel Whitby and his coadjutors. The last twenty-five years I have endeavored to follow "the mind of the spirit." "The testimony of Jesus is the spirit of prophecy."

THE CHRISTIAN CHARACTER.

The perfect human character is the Christian. The regenerate man is the true man. The beauty and perfection of his life shines forth in letters of living light upon the pages of the Word of God. In the teachings of Christ and his apostles, religion is found as it is and as it should be. One of the prominent peculiarities of their instruction is the inculcation of truth, not only in abstract principles, but its presentation in living forms. Hence we do not find divine precepts merely for the government of the new man, but in the faith simple and trembling, yet sublime in its simplicity and mighty in its ramifications; in the ardent living love; in the entire immolation of self; in the genuine pure-felt benevolence; in the profound sense of personal responsibility; in the uncompromising obedience and unconditional submission; in the indefatigable zeal and untiring industry; in the patience and meekness under violent and virulent persecution; in the hope an anchor to the soul sure and steadfast, and in the joy unspeakable and full of glory of many of the first Christians are presented living portraits of the Christian character: substantial examples of religion ruling the intellect, affecting the heart and governing the life. Their brotherly love was so manifest as to compel the unbelieving portion to exclaim: "See how the Christians love one another." So stern and inflexible was their fidelity to truth, integrity and honor, when any one would affirm an impossibility it became a proverb to say, "You might as well hope to move a Christian from his principles."

But the Christian character is not taught alone by divine precepts and in the example of those approximating to perfection. It is absolutely manifested in the life of Jesus. He was not only the author, but the perfect pattern of the spiritual religion he inaugurated. He demonstrated the pure lustre of the complete human character. He was the immaculate example of all the virtues of absolute humanity. In him was manifested the blended qualities of both sexes. They were blended and fused into one entire and perfect character. He possessed in the highest degree the strength and intellect of man, and the faith and feeling of woman. He was, therefore, not only the living exemplar of perfect manhood, but of perfect humanity. His whole life was employed in doing good. His conversations, his discourses, his deeds, were beneficial to the body, mind, or soul of the hearer or recipient. In goodness, holiness, humility, patience, he was absolute. Never man lived like he.

In his example is found the infallible standard and undoubted touchstone for all lands and ages. For it must his followers conform, and they are religious only in proportion as they do faithfully comply. To be a Christian is to be like Christ. It is to have the mind that was in him. It is to be cleansed from all sin. It is to be a new creature, influenced by new motives, possessed of new hopes, inspired by new joys, and to love God because he first loved. It is a character not built up in a day. It is a complexity of duties and graces. Each duty is to be known and done: each grace coveted and cultivated. No duty is to be neglected to perform another; no grace cultivated at the expense of other graces. The whole man is to be transformed. Piety is to be wrought into the entire web of life, suffused over the whole character. The entire lovely group of Christian graces is to be developed in due and relative proportion and prominence. Religion is to pervade, subordinate, vitalize all thoughts, feelings, words and acts.

It is no trifling task to form such a character. Diligently must the daily routine of duties be studied; not one of them should be neglected; no two of them ever conflict. For the full and free discharge of each God gives ample time. Time otherwise employed than in fulfilling the mission of the moment is misemployed. Most carefully and deliberately must the Christian frequently examine his heart, probing it thoroughly and ascertaining the progress made in growth in grace, the true state of his heart toward God and man. He must strive after perfect symmetry of character. That this may be an absolute attainment is nowhere inculcated in the Scriptures. A relative holiness, however, is positively enjoined.

He who, in his relations, conditions, connections, and circumstances, exhibits the Christian character, is a living epistle known and read of all. He is a light of many burners, by each of which some one is guided, and when all are shining brightly many are illuminated. Beholding his good works they yield obedience to the principles by which he is governed—are influenced by them, and thus glorify their Father which is in heaven. Each Christian has a duty to perform, which, if he neglects, never will be done. A chief of the Macgregors, a Highland clan, who had warmly espoused the cause of the exiled Stuarts, when advancing under the banners of Charles Edward against the English troops at the battle of Preston Pans, in 1715, was struck to the ground by the balls from the enemy. His clan, seeing their beloved chieftain fall, began to waver, when the wounded captain instantly raised himself upon his elbow, as the blood streamed from his wounds, exclaimed aloud, "I am not dead, my children; I am looking at you to see if you do your duty." Jesus is not dead. He has been exalted to the right hand of the Father, and there is looking to see if his followers are doing their duty, that he may reward them accordingly.—*Methodist Protestant.*

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STATE OF THE RIGHTEOUS DEAD.

The following extract from Dr. Gill upon the separate state of the soul is valuable: "I proceed to take notice of what is urged in favor of the insensibility of souls upon their departure."

All such passages of Scripture are urged which speak of persons sleeping when they die; as of sleeping with their fathers, and of sleeping in the dust of the earth, phrases frequently to be met with in the Old Testament; and of Christ being the first fruits of those that sleep; and of sleeping in Jesus; and of some not sleeping, which are used in the New Testament, but—

1. By sleep in all these passages death itself is meant. It was a way of speaking much used in the Eastern countries, and is expressive of the death of the body, and of that only; so, to sleep with the fathers, is to die as they did, and to be buried with them; and to sleep in the dust, is being dead, to be laid in the grave, to be interred in the dust of the earth; and to sleep in Jesus, is to die in the Lord. When Christ said, our friend Lazarus sleepeth, he meant that he was dead; and when the Apostle Paul says, we shall not all sleep, he designs nothing else but that we shall not all die; for those who are alive at Christ's coming will be changed; the reason why death is expressed by sleep is because sleep is the image of death, it locks up the senses, gives rest to the weary body, is but for a time, and then it awakes again.

2. Death being designed by those expressions, if they prove anything in this controversy they prove too much; for if they prove that the soul sleeps with the body, they would prove that the soul dies with it, since by sleep is meant no other than death. 3. No mention is made of the soul in any one of these passages; it is not said of either that it sleeps or dies; the passages only respect the body; it is that only which at death is gathered to the fathers, and buried in the graves of ancestors; and which sleeps in the dust, or is buried in the dust of the earth; the sleep of which stands opposite to the change that will pass on the bodies of living saints at the coming of Christ.

4. Sleep is only of the body, and is a passion that belongs to the sensitive part, a kind of a band and immovableness of it, so that it cannot operate; it only belongs to animals that have a brain, or something analogous to it; it is defined "a cessation of the external senses from operation, the vapors filling the nerves and the sensory passages, and so hinder the influx of the animal spirits." But what is all this to the soul, an immaterial and incorporeal substance, which has no brain, nor nerves, nor sensory passages, nor animal spirits? and therefore

sleep has no place in it, and cannot be predicated of it.

5. When the body is asleep the soul is awake and active, as appears in abundance of instances, in dreams and visions of the night, when deep sleep falls upon men, and is capable of attending to what is suggested to it, and of receiving instruction; it understands and perceives, devises and contrives, reasons and rejoices, hopes and fears, loves and hates, and the like; it can take in hints, admonitions, advices, and directions from God, or angels sent by him; as in some not good men, as Abimelech, Laban, Balaam, etc., and others truly good men, as Jacob, Daniel, Joseph, etc., whose souls, when their bodies were asleep, were capable of attending to them, and receiving them, and acting according to them."

(Original.)

MORE ABOUT CANADA.

We had our ordination and picnic; the first at Townsend in a grove, a very fine place, fine day, and good assembly and attention. Bro. J. V. Crooker, of that place, who was received at our Conference and ordination, appointed to be with the church where he labors. The church is small, but good; and united and approve him. Bro. Reynolds reached there Saturday night, and held meeting with the church, and preached Sabbath morning, and had all things ready at 8 o'clock for preaching, at which time reached there and gave the ordination discourse from 2 Tim. 4:1-5. The great work assigned him. 2. The many reasons given for it. 3. The tremendous motives presented. 4. The corresponding of the church implied. After the discourse, the candidate was questioned as to faith and duty, experience and discipline, and acquitted himself satisfactorily. The writer then offered the ordaining prayers and by laying on of hands of Eld. Reynolds and myself he was designated as an elder and minister in Messiah's Church, Bro. Reynolds giving the right hand of fellowship. Three carriage loads went up from here, about eight miles. I staid and preached the next evening to a full house and attentive.

The next Wednesday came our Sabbath school picnic in a grove near here. It was rather short notice. A little too soon in season for the farmers, and a Wesleyan Camp-meeting three miles off, came the same time, so we did not expect great things. But it turned out much better than we expected. The young men provided four excellent swings. The ladies provided amply the good things for the table, more so than I ever saw before for the number, and we had an hundred and fifty to be fed, though we expected but seventy-five, yet they had enough and to spare. We had singing and addresses, at both opening and close, with prayer, and the most orderly, happy and pleasant time of all I have had in a long ministry. Not a rowdy or rough, or one disorderly in all. And so it passed off; all satisfied. It was good and not to be regretted. Such cheer the children, and are a benefit to all, and also remembered with delight. But where the wild and wicked take the lead and control of them, and roughs and rowdies revel in rudeness and noise; it spoils them; they become a nuisance and curse. The minister, church and teachers should all see that they are good and an honor to Christ, and a Christian church always. To Black Creek Sabbath school, I must give the palm of all I have seen thus far in picnics. God grant all our others may imitate and excel them in future.

They remind us of Eden.
They remind us of our loss.
They remind us of our hope to come.
The joy of meeting and sorrow of parting teaches a lesson to all. D. I. ROBINSON.

EVIDENCE OF CONVERSION.
As far as you are benevolent toward all men above you, all men below you, and all men on a level with you—friends and enemies; as far as your desire in reference to universal mankind is to do them good—just so far you have evidence that you are a Christian. That is a state of mind which is not to be mistaken. You might as well ask me how I know when I am warm, as to ask me how I know when I am benevolent. The feeling of benevolence can be easily distinguished; and you have only to see whether it exists in you toward all men, to ascertain whether you have a Christian state of mind or not. There is no state of mind that is less liable to be mistaken, either in its action or in its results. And if you want any help in judging of your own case, ask those that know most about you. They will be sure to tell you the facts as they are. If a man thinks he has become a Christian in a rousing revival of religion and he is a little in doubt as to his evidences, and he goes to his minister for information as to how he may know whether he is a Christian or not, his minister, if he is faithful, will say to him, "My friend, the evidence that you are a Christian, is that you are like Christ." Christ was one who went about doing good. His life was a life of true benevolence. And if you are born into Christ you must have the spirit of Christ. If a man have not the spirit of Christ, he is none of his. And if you want to know whether you have the spirit of Christ or not, you can tell by giving heed to a few simple

questions. "Is it your supreme desire to do good? Do your children since you have been converted, say that you are a great deal better than you were before? Does your wife say that you are easier to live with than you were before? Does your husband say that you are more kind and gentle than you were before? Do the young men that are under your care say that you are better natured, more patient, and more considerate of their good than you were before? Are those processes by which you touch your fellow-men more fragrant of love and goodness than they were before? Ask those with whom you are brought in contact in life what your conduct is, if you want to know whether you are a Christian or not. Evidence on this subject you can get, first, from your own consciousness; or, secondly, if you fail to get it from your own consciousness, you can get it from those that know you. It is not possible for a man to have a ruling spirit of benevolence without finding it out. For you can no more hide benevolence than you can hide light. The hardest thing to hide is light. Even where, as in times of war, men at night try to curtain the windows, and stop up all the holes, so as to shut in the light and keep all knowledge of their whereabouts from the enemy, the light will get out. The very sparks that fly out of the chimney will reveal that there is fire there; or the light will stream out through some unsuspected aperture. You cannot have a house full of light and prevent the light from getting out somewhere or other. And so it is with a Christian's heart. Summer might as well make believe that it was winter, as a heart filled with Christ's love try to conceal that love. The air will be full of summer, and the ground will be full of it; and where there is the love of Christ in the heart it will manifest itself to all that are within its reach. There is no masquerading in summer, or in true Christian life, whose nature is that of love universal, and that is to be known in its outpourings upon all that are around about us.—*Becher.*

MUSTN'T ALWAYS TAKE PEOPLE AT THEIR WORD.

"Oh, that I were dead," cried the bullfinch.

"I don't wonder at it," said the cat, sitting with her eyes fixed on the cage.

"To be penned up here from day to day, while all my friends are rejoicing in the sweet sunny sky and the flowers," said the bullfinch.

"How distressing!" said the cat, with much feeling.

"And just to be allowed, now and then, for a few minutes to try my wings by a flight round the room," said the bullfinch.

"Mere mockery!—a cruel insult I call that," said the cat.

"As to singing, how can I sing?" said bullfinch.

"How, indeed?" said the cat.

"This piping song that I have been drilled into, not a word of it comes from my heart."

"I could never bear anything that did not come from the heart," said the cat demurely.

"Oh, that I were dead," said the bullfinch. "It's what your best friends must wish for you, dear," said the cat; "and, as the door of your cage is a little ajar, I see, you have only to come out, and—"

"And what?" asked the bullfinch.

"Why, dearest, I would, however painful to my feelings, soon put you out of your misery," said the cat, preparing to spring; upon which the bullfinch set up a scream of such terror that his mistress flew into the room, and puss was glad to escape down stairs.

A MINISTER'S STRENGTH.

In the economy of divine grace, and the organization of the Church on earth, God in his infinite wisdom saw proper to call certain persons to preach the gospel; and it is his will that those whom he calls to that work should be efficient, and in order to be successful, they must have strength. It is not my purpose to speak of all the necessary qualifications of a minister of the gospel of Christ. Of one thing only would I speak, and that is Consecration. In this I conceive is the minister's strength. Education has its advantages, and when consecrated to God will only add so much more power to the minister.

Consecrate simply means to dedicate—to devote. To consecrate to God is to dedicate one's self to his service and worship for time and eternity. To specify more particularly, it would embrace the devoting of one's soul, body, spirit, time, talent, influence, reputation, property and character to the service of God. A man without this entire devotedness to God is liable to become discouraged, and is easily turned aside from the great work of winning souls to Christ. In fact he is only half a man in God's cause. There is a power in consecration, even in a bad cause. Let a man get a purpose fixed in his mind, and then throw his whole soul into it, and what can he not accomplish? What gave Washington his power as a general? Was it his superior knowledge in military tactics? No. It was this; Washington was consecrated to the service of his country. What gave Luther his success and power? Was it because no man that op-

little ray, peering into the dark, dark mind, and lead the way to God, to salvation and to Christ's glorious kingdom. Don't be afraid to scatter these little light bearers everywhere. We want brave hearts, faithful hands, loving, tender, sympathizing souls to carry the good news everywhere, and teach the way to God. We have faith to be scattered, and if you want, then scattered and doing good, send for them and let them fly on wings of morning. Do good in all possible ways, if you love Jesus.

COME UP TO THE CONFERENCE.

Who that loves the cause of Christ, will fail of enjoying this great festival? There the faithful and tried will meet from various points to cheer each other on in their course to that better country and that city which hath foundations, whose builder and maker is God. Look on the whitening fields, and they are growing ripe for the reaper's sickle. Soon the white cloud and sharp sickle in the reaper's hand will be thrust in, because the harvest of the earth is ripe. Soon also the cluster of the vine will be gathered and cast into the great wine-press to be trodden there. If we have faith in the great truth that our Lord is soon to come and reign, let us show our faith by our zeal in his cause, and willingness to sacrifice for its promotion. COME TO THE CONFERENCE.

DAVID CAMPBELL.

We find on our return home quite an accumulation of communications which have been laid over, to which we shall give our attention as fast as current duties will allow. Among others, we find one from our old friend, DAVID CAMPBELL, one of the oldest, if not the oldest student of prophecy in the United States. He proposes giving a series of articles on Unfulfilled Prophecy, one of which we give in the present number. We give his articles, not because we expect to agree with all he writes, but with the hope and belief that he will elicit some light on the subject of which he proposes to treat, that will be available to others who may follow in the same field. We would, however, suggest the propriety of all writers confining themselves to the work, not of prophesying, but of expounding prophecy.

THE PAST AND FUTURE OF REVELATION.

In the 14th chapter of Revelation, we learn that the voice which called John up to heaven, promised to show him "things which must be hereafter." But in the first chapter of Revelation, he was shown things which should "shortly come to pass," "for the time is at hand." Why then may not the theory advanced by Bro. Campbell be correct, that the letters to the seven churches contained things which were to come to pass speedily, and were even then in course of fulfillment; while the events which were to follow, disclosed in the sealed book and its code, were more remote? It is certainly a thought worthy of attention. We confess to a very imperfect understanding of the Apocalypses, and have seen nothing satisfactory, especially on the opening of the seals. If Bro. Campbell can throw light on the subject, we shall be gratified.

THE RALLY TO THE CONFERENCE.

Cheering intelligence comes from all parts of the land, of the interest taken by the friends in our approaching Anniversary at Waterbury. It promises to be the most numerous attended meeting we have had for many years. From Newburyport, Attleboro, and other places in this vicinity, noble delegations are going. Providence, we understand, will send fifty. Pennsylvania is nobly rallying to the standard, so that the Alleghenies will join with the Green Mountains in reverberating their welcome hosannas to the coming King. If after a trying, wearisome voyage, Paul thanked God and took courage, when meeting his brethren at Apollonia, shall not our hearts leap with joy and gratitude when we greet each other at Waterbury from all parts of the land? Let increasing fervent prayer ascend to God for the divine blessing to attend the contemplated meeting.

The friends in Waterbury have made ample preparation for all who will attend; and therefore all will be welcome, and well cared for.

A WORD TO THE CHURCHES.

It is very desirable that all the churches in the States and Canada, interested in the Conference to be held at Waterbury, should appoint their delegates to the Conference, that they may be prepared to act at the meeting.

If memory serves me, "All duly appointed delegates from Advent churches, all pastors of Advent churches, evangelists in good standing with Advent churches, isolated brethren, and members of other evangelical denominations interested in the faith and objects of the Conference, are entitled to seats in that Conference, and a participation in the doings of the same."

A GOOD SUGGESTION.

ONE DOLLAR DONATIONS TO FREEDMEN'S MISSION.

At the suggestion of Eld. C. Cunningham, we open a list of one dollar donations to the Freedmen's Mission, for those who do not feel able to contribute more. This is not intended to take the place of the other list.

O. J. Felt, 1.00
Abby F. Ober, 1.00
Eliza Clarke, 1.00

WHAT IS THE FARE TO CONFERENCE?

As many are making this inquiry, we would say, that the fare from Boston to Waterbury, is \$7.25, which will be the entire cost both ways. You can take the cars from the Fitchburg Station, Causeway Street, at 7 A. M., and reach Waterbury at 4 P. M., or take the cars at 5 P. M., and reach Waterbury next morning at 3.

AN ASPECT OF BUSINESS.—The many embellishments in business which have lately

come to light, involving millions of dollars, show a terrible rottenness of principle, or a most grasping covetousness attending the prevalent haste to become rich. The lamentable fact is that our youth, too much helped on by unwise and doating parents, in the notion, are seeking ways to get a living and to accumulate wealth without labor—to have, not merely "daily bread," but luxury, at other persons' expense—to eat the fruit of the real laborer, through artificial contrivances in business, speculating and making property merely change hands, without its improvement, or good to anybody.—*Christian Sec.*

News of the Week.

THE WIRZ TRIAL.

CAPT. WIRZ was the prison-keeper at Andersonville, Ga., and is being tried at Washington by a Military Commission, for cruelty to Union prisoners.

Washington, Sept. 23. The Wirz Military Commission re-assembled this A. M. Captain Wirz immediately after being brought into court lay down upon the sofa, still being too weak to sit up.

Sergeant Gray, whose testimony toward the close of the proceedings yesterday caused the prisoner so much distress, was cross-examined to-day. In reply to a question by Mr. Schade, he said that he believed in punishment after death. When he arrived at Andersonville as a prisoner, his pocket book and cavalry coat were taken from him. His boots had been removed from his feet at the time of his capture. The witness gave an affecting account of the sufferings of the prisoners.

Capt. J. H. Wright, of the 55th Georgia Regiment, was recalled, and testified that in the absence of the post commander, Capt. Wirz had the command and countermanded furlough papers. The witness superintended the extension of the prison grounds, eleven acres having been added to them. Wirz made requisitions for axes, which he had no difficulty in supplying. Fuel could have been supplied if the prisoners had been allowed to go out after it under guard.

Jarvis Dyer, of the 12th United States colored troops, testified that Wirz proposed to the colored prisoners that if they took the oath, to the South, they could choose their own masters, and some of the guard said Wirz declared he would make the white prisoners join the Confederates by starving them. Witness was for some time a servant at the house of Dr. White, and was sent thither by Wirz, for which he received no pay. Wirz brought to White three thousand letters, addressed to Union prisoners. He handed them to Capt. Reed's wife, who was staying there. She took everything out of the letters, such as money, needles, thread, pictures, &c. She laughed at the contents of the letters, making fun of them, and then ordered him to burn them. He has seen the rebels wearing the clothing which had been sent to the prisoners. He heard one of the surgeons at Dr. White's say, "I have poisoned five Yankees to-day," and another would say, "I have poisoned ten." They were laughing and drinking at the time. He also heard surgeons say they were going to vaccinate and take off the arms of the Yankees. They would be frequently laughing about the poison. Mrs. Reed took from the letters four or five hundred dollars, which she kept in a box until the prison was broken up. He did not know what became of the money.

Judge Advocate Chipman said that the Government would informally close their case to-day, reserving the right, however, to examine witnesses who may be found, touching new matters, and he would record evidence connecting the Richmond authorities with the Andersonville prison.

Mr. Baker said he should go to blind by consenting to such an arrangement.

Col. Chipman replied that the evidence referred to Davis, Lee, and others of the rebel Government, and the counsel had no right to object to testimony which did not personally affect his client.

Mr. Baker asked the Commission to adjourn for at least a week from next Tuesday, and stated his reasons for making the request.

The Court, after deliberation with closed doors, announced the decision on the application of the counsel—namely, overruling the motion for the adjournment for a week, but agreeing to adjourn until next Tuesday, in consideration of the delicate health of Mr. Baker.

The Court then adjourned till Tuesday morning.

THE BOSTON METROPOLITAN HORSE CAR COMPANY have raised their fare from five to six cents a passage. A great deal of indignation is felt toward them on that account. The scene described below was occasioned by this circumstance:

INDIGNATION MEETING IN A HORSE CAR.

On Friday afternoon, about dusk, it so happened that some twenty-two male passengers took seats in a car for the South end—mostly strangers to one another. On arriving at the point where the conductor takes the fares, questions were raised as to whether it was a "five cent," or a "six cent" crowd. A resident of Ward Eleven made a proposition that those who were in favor of paying five cents to the Metropolitan Railroad Company say "aye," and thereupon rose a shout of "aye" from all parts of the car. The vote was decided unanimously. The fares were collected according to the vote of the meeting, by the smiling conductor, without a word of grumbling on either side, as the passengers "could not see" the six cents, and the conductor said that it was no use to try it on. After collecting the five cent individual fares, the conductor again stepped into the car and said that he was obliged to collect the names of the passengers, and this call was responded to by shouts of "Smith," "Jones," "Johnson," "Brown," &c. One gentleman arose and was passing out of the car, but was loudly called upon by the passengers for his name, to which he replied on leaving, that it could be found in the Directory, or on a petition to the City Government presented last Monday. The rest of the passengers gave

their names and will probably be sued by the company for the other one cent demanded by them.

Correspondence.

Dear Brother Litch—I do feel to thank the Lord, in whom we live, and move, and have our being, that he has blessed us, in some way unknown to us, with the *Herald*, thus far. O, I know the Lord will hear prayer and answer before its time is out, the first of July. I prayed the Lord to bless us, in some way to pay for the *Herald*, if the doctrine it advocated was true—if the time was soon to come that we should, living and faithful, see our blessed Saviour coming in the clouds of heaven with ten thousand of his saints, with power and glory. My prayer has been answered. The paper has been sent us by an unknown friend, and may the Lord reward them an hundred fold. Sickness and adversity are our constant attendants, but I will not complain. Why should I when our blessed Saviour has borne our sins, and suffered and died for us, blessed be his name? It is enough that Jesus is mine, and I am his.

I should have sent my thanks to that kind friend before, but sickness has prevented. O, that some of the Advent preachers would come this way, and, in the strength of the Lord, wake up those slumbering virgins about here, who are preaching peace and safety when sudden destruction is about to come upon the people.

O, may the Lord bless you in your arduous work, give you much of his Holy Spirit, grace, and wisdom, for Christ's sake.

Your sister in Christ, but unworthy,

AMICE COBURN.

East Albany, Sept. 10, 1865.

Dear Bro. Litch—In accordance with Bro. Cunningham's proposition, you will find enclosed two dollars for the Freedmen's Mission, one for Abby E. Ober, and one for myself. And I hope there will be no lack of funds for this worthy object, but that the people will give liberally, as the Lord has prospered them.

I was glad to learn by the last *Herald*, that Bro. Child was better. My prayer is, that the lives and health of our dear missionaries, in that important field, may be preserved, and that they may be greatly blessed in their self-denying labors, and have many souls in the day of the Lord, as seals of their ministry.

ELIZA CLARK.

Hill, N. H., Sept. 16, 1865.

A DISCUSSION PROPOSED.

Dear Bro. Litch—The subject of the immortality of the soul is a matter of such great importance to all Christians, as well as poor sinners, and as there are many persons that are traversing the country teaching that man has no immortal spirit, any more than the brute beast that perishes; and as Elder I. R. Gates is now located in Philadelphia and preaching to good effect, we would like to have Elder Grant, or some other materialist that is competent, to come here and discuss the question any time they will mention after the Conference at Vermont. Yours in faith,

JULIA F. GRIGG.

Philadelphia, Sept. 16, 1865.

A sister in Vermont, in making a remittance, says:

"I feel I cannot do without the *Herald*. It is like cold water to a thirsty soul. Its weekly visits I welcome with gladness, and although I am acquainted with but few who write for its columns; yet in my heart I love the doctrine it advocates; it cheers me on to bear the trials I meet while passing through this 'vale of tears'; it is company in hours of loneliness, and I rejoice that I ever became acquainted with it. May God bless its Editor, and sustain and give him all the wisdom and grace he needs in his arduous labor, and make him the instrument in his hands of doing much good, and of saving many souls. Yours in hope of eternal life."

BOSTON LINIMENT.

The first case on which we tried the power of this Liniment was Elder C. Cunningham, who was in the office with his head stopped up with a severe cold. One application cured it in a few minutes. It is this circumstance to which he refers in the following note of inquiry.

Dear Bro. Litch—Is the Boston Liniment what you applied on my head when in the office, which cured me of my cold so quickly? At any rate, please send me two bottles, as I want one for a neighbor afflicted with pain in his face. Send by express. Thy brother,

C. CUNNINGHAM.

North Attleboro, Sept. 21, 1865.

Obituary.

EDWIN L. CASE.

Died in Waterbury, Vt., Aug. 23, of typhoid pneumonia, Edwin L., son of E. N. and Mary H. Case, aged fifteen years. One year ago last May this afflicted family followed a beloved son to the silent tomb; and though fifteen months have rolled into eternity, the memory of Clarence is still cherished by all who knew him, and the grief caused by his departure is fresh in the hearts of these dear parents who so long and tenderly watched by his side during the weary years of his illness. When the earth was being clothed with verdure, and the spring flowers were sending forth their fragrance, his mild, loving spirit took its flight from a world of pain and sorrow, to await those mansions of the redeemed at the resurrection of the just, when, if faithful,

"We shall meet beyond the river,
When our conflicts all are o'er;
And will spend the blest forever,
On that bright, celestial shore."

And now, when the golden harvest is being gathered, and the seed left in fallowing to the ground, we have borne Eddie, the only remaining child, to the cold grave, and that mother has been led to experience still more deeply than ever before, the sentiments of that beautiful hymn composed by herself:

"The groaning earth is too dark and drear,
For the saints' eternal home."

From the time of his brother's death, Edwin seemed to be impressed with the conviction that he should not survive him long, and indeed life seemed to have little attraction for him. In February last, he handed his mother a sealed envelope, requesting her to keep it until his death, and then to open it. On opening this letter, it was found to be directions in relation to his funeral services—the selection of preacher, manager, bearers, hymns and place of burial. His ardent love of his parents was shown in the selection of the hymn above referred to, composed by his mother. The other hymns were such as his impressions might naturally suggest.

"My days are gliding swiftly by,"

and

"The Christian's home in glory."

During the past year he was frequently seen in the social meeting, and took part in the service of God. From the first of his sickness, he seemed to feel that it was his last, and strove for a preparation to meet death. This terrible disease soon deprived him of reason, and baffled all the unremitting skill of physician and friends to save him.

The funeral services were conducted by the writer, assisted by Rev. C. C. Parker, of the Congregational church, and Rev. D. B. McKenzie, of the Methodist church. A large concourse of people met at the Congregational church, and listened to a sermon from 2 Samuel 12: 23. Subject: The Recognition of God's Providential Dealings. The services were made the more impressive and solemn from the fact that they were following out the directions of our young friend who lay before us in the cold embrace of death. May the Lord bless the sorrowing parents, and enable them to keep fresh in their memory these joyful words:

"O then the loved of earth shall meet,
Whom death has sundered here;
The prophets and patriarchs then will greet,
All that worship at Jesus' feet,
No more separation to fear."

Though trials and griefs await us here,
The conflict will soon be o'er;
This glorious hope our hearts shall cheer,
For we know that the Saviour will soon appear,
And then we shall grieve no more."

H. CANFIELD.

Waterbury, Vt., Sept. 20, 1865.

HENRY LYE.

Died in Philadelphia, on Sept. 11th, Henry Lye, in the 86th year of his age. Another old pilgrim has passed from our midst. We have laid his body away in the silent grave, to await the call of him who is "the resurrection and the life." Father Lye, as he was familiarly called by those of like precious faith, had been a believer in the speedy coming of Christ since 1842, when, having become deeply interested in this neglected and almost forgotten doctrine, he gave himself to the cause, head, heart, and purse. His whole soul was in the work of spreading the glad tidings. He took great delight in maintaining a Pilgrim's Home in the early days of Adventism, when friends were few, and homes were scarce, as Bro. Litch, Hale, Himes, Miller, and others have frequently proved. He ever rejoiced to have those pioneers under his roof, especially Father Miller, whom, verily, if he could, he would have carried about in his arms. Having passed through our great disappointment, he yet believed that it would be his privilege to live till Jesus came, and how greatly did he rejoice in that hope; but it was ordered otherwise, and when the summons came from the Conqueror of the saints, he yielded to the grim monster without a murmur. As his last hours approached, he said: "How long will the Lord keep me here," fully realizing that he was in the Lord's hand—that whether in life or death, he was the Lord's. His companion mourns his departure, and feels his absence, but she sorrow is not as those who have no hope, for she too believes that "those also which sleep in Jesus will God bring with him." This blessed hope cheers the hearts of God's saints, and the thought that it is near makes us almost impatient for Christ to appear, when death shall be vanquished, and God's people be free.

NOTE.—The foregoing obituary did not come altogether unexpectedly. On the occasion of our last visit, in June, we were persuaded the old pilgrim's journey was near its close. While memory lasts, we shall never forget the many, many kindnesses we have received from Father and Mother Lye, nor the freeness of their hospitality. All that is said of him above we heartily endorse. In all the trials of disappointment he has never swerved, nor ceased to bear a faithful testimony, on all occasions, to his faith in the near and glorious appearing of the Saviour. In that blessed hope he rests yet for a little season, till the trials and sufferings of the Church are complete, when we doubt not, God will bring him with him. Peace to his memory! And may his dear companion find strong consolation under her bereavement till the ransomed hosts shall meet on Canaan's shore.

ISABEL HEAGY.

Died of erysipelas, at New Kingston, Pa., Sept. 7, 1865, Isabel A. Heagy, aged 19 years and 6 days.

The deceased was at Sabbath school on the 3d inst., as it was her pleasurable duty to lead the singing, and play the melodeon. While there she took a severe pain in her head. When she arrived home at 12 M., she went to her mother who was in bed sick, and spent in consequence of the severity of the pain. Medical aid being procured, the disease was pronounced erysipelas. Every effort was made to stay its progress, but all to no purpose, her sufferings hourly growing more intense till one half hour after midnight of Wednesday (rather Thursday morn), when death relieved her of her sufferings, and she

"Sleeps in Jesus; blessed sleep,
From which none ever wakes to weep."

She was unconscious, as far as we could tell, for about twelve hours before her departure, previous to which, in whispered accents, she was heard to plead with her Saviour

to take her home. She sought her Saviour some nine months ago, as her dying brother requested. She assured us she loved her Saviour, and that he loved her, and that she was ready and willing to depart. No one could be more free from every wrong than she had been all her days, yet in Jesus she found a Saviour ever precious, and able, and willing not only to forgive sins, but to resurrect his saints, and bring them to his everlasting kingdom.

The funeral services were conducted by the Rev. Mr. Fleck, pastor of the Lutheran church of this village, who addressed the young most solemnly, and spoke words of comfort to some forty families of mourning relatives. Text, John 9: 41.

With the poet we can truly say—

"Sister, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
When it floats among the trees."

Peaceful be thy silent slumber,
Peaceful in the grave so low;
Thou no more wilt join our number,
Thou no more our songs shalt know.

Dearest sister, thou hast left us:
Here, thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven, with joy to greet thee,
Where no farewell tear is shed.

Yours in sorrow, JOHN A. HEAGY.

Bro. Litch—Please insert the above, and, if it is not too lengthy, also the enclosed piece of poetry entitled "Gethsemane." It is one of many found among the collected scraps of my dear departed sister. Yours most truly,

GETHESEMANE.

BY G. G. LAMBERTSON.

The night winds sigh'd through olive boughs,
And the moon, through the dreamy blue,
Look'd sweetly down, and Kedron's fountains
Gleam'd with the solemn dew.

And bright Silome with lilies crown'd,
A solemn murmure gave,
To the rapturous swell of the angel-song,
That trembled o'er its wave.

Gethsemane in shadows lay,
Save when a lonely star
Cast o'er the gloom a friendly ray
From the home of the afar.

No sound broke o'er the silent night,
But the fall of the gurgling spring,
And the stormy flight of the desert bird,
As she moved on weary wing.

And O, how sad the plaintive prayer,
The dreadful agony
Of the weak and lowly, kneeling there,
In sweat and blood for me!

And pitying angels linger'd near,
With mournful drooping wings,
And breathed o'er his soul
The breath of heaven in gentle whispermings.

"Oh, Father! let this cup pass by,
He in trembling pathos said,
"Yet not my will but thine be done,"
And bowed his weary head."

DEACON GEORGE SMITH.

Dear Bro. Litch—Permit me through the *Herald* to say to the loved ones—those that love our Saviour—that another brother has fallen, not dead, but sleepeth. Deacon George Smith, who departed this life on the 3d of Sept., 1865, was in the fifty-second year of his age. He was born in the town of Champlain in this county, and moved with his parents to Moores while young. Brother Smith, the subject of this notice, was converted to Christianity while but a boy, and united himself with the Baptist church in this place, with whom he remained a worthy member, ever adorning his profession with a well ordered life, and a godly conversation. He remained with that church until Brother B. S. Reynolds came amongst us, and preached, and through his labors the few scattering Adventists in this place were formed into a church. Bro. George was one to be with us. The little church thinking Bro. Smith answered well the qualifications required by the Apostle Paul, 1 Timothy, 3: 8, 9, 10, we accordingly chose him as one of our deacons, who served us as such, until a voice called him, "Child, your Father calls, come home."

Bro. Orrock, who once visited him while sick, was the family's choice to preach the funeral sermon, but living as he does at such a distance, and on so short a notice, it was thought by the friends very improvable whether he could be obtained; therefore it was thought advisable to engage the services of the Congregational clergyman in this place, who gave to a crowded house a very consoling discourse from these words, Matt. 14: 12. "And his disciples came, and took up the body and buried it, and went and told Jesus."

Bro. Smith leaves a wife and five children, the eldest a son, who some three years since, left his home and went at the call of his bleeding country to defend it in its hour of peril. May God bless him in sparing his life to come home to be a comfort and blessing to the afflicted at home. In the death of Bro. Smith, his companion has lost a kind husband, the children a kind and affectionate parent; they mourn the loss, yet they mourn not as those that have no hope, for they feel that they shall soon see him again in that land where weeping and parting will be no more. God grant it. And through this stroke of divine Providence the town has lost a good citizen, the neighborhood a good neighbor, the church a good member, and a bright and shining light; and may this dispensation of God prove a blessing to all that may read these few lines, in preparing us to be ready, that when he, who is our life, shall appear, we may appear with him in glory; living with an eye single to his glory in all things. And now may God be the widow's God; a stay and staff, and an ever present guide to his bereaved and afflicted family.

Yours in hope, M. E.

Moores, N. Y., Sept. 20, 1865.

SUPERSTITION IN ITALY.—In an Evangelical Christendom letter from Florence, we read:

In the little town of Cosenza, in Calabria, there are twenty-four large convents within the walls, besides an infinity of other clerical associations. The lyceum is in the hands of the priests, who are everywhere, in the *cave* and the theatre, the private house and the public street, the prisons and the charitable institutions. There, at Epiphany, a wooden doll is publicly baptized; elsewhere drops of

the Virgin's milk are vended; in one place an annual holy fair takes place for the benefit of the Mother Church, at which a traffic in human affection is maintained—lovers purchasing at high prices the gifts in wearing apparel of their fair friends; in another, the pig of St. Anthony feeds all round the village, till the *festa* of the saint comes round, when the fattest calf, he is killed and cooked for the table of the priests. Ten thousand of the most heathenish and superstitious practices prevail in this beautiful land, and have a prodigious hold on the ignorant and superstitious, as traditions handed down from time immemorial.

Watch-chains of steel, after the shape of the chains of St. Peter, and blessed by the Pope, are in great vogue in Central Italy; while in the North, huge breast-pins are distributed by the priests for money, with the Virgin outside, and the inscription, "Thy kingdom come!" and inside a portrait of Pious Nono.

HOW AND WHAT TO READ.

Read much, but not many works. For what purpose, with what intent do we read? We read not for the sake of reading, but we read to the end that we may think. Reading is valuable only as it may supply the materials which the mind itself elaborates. As it is not the largest quantity of any kind of food taken into the stomach that conduces to health, but such a quantity of such a kind as can be digested; so it is not the greatest complement of any kind of information that improves the mind, but such a quantity of such a kind as determines the intellect to the most vigorous energy. The only profitable kind of reading is that in which we are compelled to think, and think intensely; whereas, that reading which serves only to dissipate and divert our thoughts is either positively hurtful, or useful only as an occasional relaxation from severe exertion. But the amount of vigorous thinking is usually in the inverse ratio of multifarious reading. Multifarious reading is agreeable, but, as a habit, it is, in its way, as destructive to the mental as dram drinking is to the bodily health. "Our age," says Herder, "is the reading age," and he adds, "it would have been better," in my opinion, for the world and for science, if, instead of the multitude of books which now overlay us, we possessed but a few works good and sterling, and which, as few, would be more diligently and profoundly studied."

—Sir William Hamilton.

LETTERS RECEIVED.

S. A. Philadelphia; Israel Wallace; L. D. Fleming; sent by express, 21st inst. Geo. W. Gregory; Thomas Wardle; Betsey Keith; David Campbell; Anonymous; Israel G. Moore; R. Theophilus; T. Barstow; J. H. Van Derzee; Thomas Smith; Eliza Clarke; Julia F. Grigg; H. Canfield; J. A. Heagy; M. B. Emily Benedict; C. Cunningham; Samuel Swingle; Eunice E. Whipple; money received; M. B. Laning; S. A. Coburn; E. Rogers; M. B. Czechowski, will send.

NOTICES.

Bro. JOSEPH MILLER, of Philadelphia, will accompany Bro. I. R. Gates in his Canada tour. The Lord give them success in winning souls.

S. CARNOT.—We now exchange with the *Review*. The Bibles have not been received, and I cannot learn anything of them. Can you tell me by what vessel they came, and to what port, and at what date did it sail?

LAWRENCE, LOWELL AND HAVERHILL.

Friends from these places who propose attending Conference, had best come to Boston. We have no arrangement with any Road except the Fitchburg route.

AMERICAN MILLENNIAL ASSOCIATION.

The Anniversary and business sessions of the A. M. Association will be held as heretofore in connexion with the A. E. A. Conference. The place of meeting for this year is Waterbury, Vt., and the day and date—Tuesday, Oct. 10, 1865.

For full particulars please see notice of A. E. A. Conference.

The officers for 1864-5 are as follows:

President, ELIJAH JOSIAH LITCH.
Vice Presidents,

D. I. Robinson, N. J. I. H. Shipman, N. H.
H. Rupp, Penn. S. Foster, C. E.
I. R. Gates, D. J. Pearce, C. W.
J. B. Huse, N. Y.

Treasurer, R. R. Knowles, R. I.
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